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Participants in prior planning sessions selected problems encountered in teaching English to Navajo students as the specific theme to be stressed during the conference. Subsequently, 5 formal addresses were presented at the conference, workshop groups were formed and 6 workshops were conducted, and 2 panel discussions were held. The major foci of the formal addresses were teaching English as a foreign language, and planning for the education of Navajo children in the future. Among recommendations made by the workshop groups were the need for educators to further familiarize themselves with Navajo culture and the need for prospective teachers of Navajo children to have specialized training. Topics for the panel group discussions were entitled, "Needs and Values of Language Development for Navajo Students" and "Promising Practices in Language Teaching." (EV)

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FOURTH ANNUAL CONFERENCE NAVAJO EDUCATION

1961

Sponsored by

Navajo Tribe, Education Committee

and

THE UNIVERSITY OF NEW MEXICO

ED021667

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FINAL REPORT OF THE

FOURTH ANNUAL CONFERENCE

on

NAVAJO EDUCATION

"Teaching of English to Navajo Children"

Held at

THE UNIVERSITY OF NEW MEXICO
ALBUQUERQUE, NEW MEXICO

January 22, 23, 24, 25, 1961

Sponsored by

EDUCATION COMMITTEE, NAVAJO TRIBE

Dillon Platero, Chairman

A lot of children are like wheelbarrows--
    Not good unless pushed.
Some are like canoes--
    They need to be paddled.
Some are like kites--
    If not kept on a string, they'll fly away.
Some are like kittens--
    They are more contented when petted.
Some are like balloons--
    Full of wind and ready to blow up.
Some are like trailers--
    They have to be pulled.
Some are like lights--
    They keep going on and off.
Some are like chills and fever--
    Alternately hot and cold.
And many are like the North Star--
    Always there when you need them, dependable, loyal
    And a shining light to others.

Unknown

FORWARD

The Education Committee of the Navajo Tribe deserves high praise for the very successful Fourth Annual Conference on Navajo Education just completed at the University of New Mexico. The work done on the timely subject of teaching English to Navajo students has suggested new directions for the coordinated efforts of all personnel in meeting this problem.

Prior to this conference, many planning sessions were held. The previous conferences had provided opportunity for interested participants to get together, to exchange ideas, and to share solutions to common problems. Planning sessions this time, however, indicated that it would be more appropriate to look "long range" at educational goals and to sift out specific problems on which the whole conference might direct its efforts. It was felt that the specific problems to be discussed needed to be those which were clearly the special educational needs of Navajo boys and girls, such as the following:

1. In what ways are Navajo children handicapped in school? This question is stated first because it is probably the most observable one. In logical order, however, it may be the last to which an adequate solution can be found. Its solution may be dependent upon satisfactory answers to several other questions.

2. How can we become adequately informed about the effect of cultural differences between the middle-class Anglo teacher and the Navajo children she teaches? What is the effect of cultural difference in determining the two sets of values and ways of behaving? History of Anglo-Indian relationships in the Southwest shows that more distrust and suspicion may have been generated than cooperation and understanding.

3. What significance have motivation for learning, levels of aspiration, and lack of acceptance of teacher's values? It is often said, and is further recorded in this report, that Indian children are hard to motivate. Since motivation is rooted in cultural heritage, perhaps the teacher has failed as often to understand the child as the child has refused to comply with the teacher's expectation. It has been said, "Do not criticise the other fellow until you have walked a mile in his moccasins."

4. How are language and culture inter-related? Does language determine the child's perception of the world, how he reacts to it, and how he predicates his behavior? Is language a kind of cultural "glass window" through which the Navajo pupil looks at the world? Most teachers of Navajo students now accept the

statement that language is rooted in the culture. Specifically, how is this true and what are its ramifications for each classroom teacher? Learning English, then, involves not only learning new words and how they are put together in sentences, but also learning new ways of perceiving the world, of acquiring new patterns in human relations, new roles in social groups, new values for decision making.

5. What are the methods and techniques for teaching English as a second language? What practices work best with young children? Should there be formal classes to teach sentence patterning, the system of sounds, intonation and rhythm? Or, should language be developed informally throughout the day?

6. How much do teachers need to know about comparative linguistics? Shall we expect all teachers of Navajo children, for example, to be able to distinguish within the sound systems of Navajo and English all those phonemes that exist in both languages and all those that appear in one but not the other? Without this knowledge, can teachers be expected to teach adequately the sound system of English to a Navajo child so that he will enunciate as clearly as a native speaker of English?

All of these questions were discussed in the planning sessions. The participants in the planning sessions selected the problem of teaching English to Navajo students as the specific theme of the conference. Such a topic would not be studied in isolation from all the others, but the theme served to limit the total program arrangement.

The Fourth Annual Conference on Navajo Education is now over. Three years ago when the first conference was held, it was generally agreed that such a conference made possible the mutual exchange of ideas among personnel from the Bureau of Indian Affairs, the public schools, the mission schools, and the Navajo Tribe itself. The cooperation thus engendered is tremendous. Twenty-five years ago there was much distrust and even bitterness; cooperation was like a three-legged table, feeble and tottery. It is now like a four-legged table, sturdy and strong, and the Navajo Tribe itself has taken the leadership.

Miles V. Zintz
College of Education
University of New Mexico

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PART I

FORMAL ADDRESSES

WELCOME TO THE FOURTH ANNUAL NAVAJO EDUCATION CONFERENCE

Dillon Platero, Chairman
Education Committee, Navajo Tribe

The Navajo Tribe is glad that you are here. Through your efforts, The Tribe feels that past conferences have been most successful. These conferences, we believe, have been successful in providing a means for you, the representatives of various educational agencies, public, private, Federal, Tribal, and parochial, to get together in order to exchange ideas, to share solutions to common problems, and to gain all of the other benefits which emanate from professional people getting together.

From these conferences, recommendations have been made which, it is believed, have affected all of the groups involved in Navajo education. As an illustration, The Tribe has leaned heavily on these recommendations in developing legislation. It is believed that this is true, to some degree, for all agencies represented. By and large, past conferences have arrived at general solutions to general problems. All are to be commended for their parts in these conferences.

However, this year, after consultation with many of you, it was decided that a "new frontier" would be explored. This new frontier would be the concentration on a specific problem. Again, after consultation with you and a review of research that has been done, it was found that a particular problem faced all those engaged in Navajo education. This problem is that Navajo students with a different cultural background, combined with different experiences and a totally different language in which to describe the culture and experiences, have much trouble learning English. Their inadequacies in this area plague them throughout their school career. Everyone agrees that this is a tremendous problem deserving special consideration and action.

To pinpoint this problem of teaching English to Navajo students became the theme of this conference. In developing a program to implement this theme, as many of you as possible were consulted. There has been this close consultation with representatives of all groups because we, the Navajo Tribe, realize that it is through your individual and collective efforts that Navajo students succeed or fail. You are the "Top People" in Navajo education. To paraphrase President Kennedy, "In your hands, my fellow citizens, will rest the final success or failure of our course."

In developing the program, the main objective was to provide as much time as possible for you in a workshop situation. In this way, all will have an opportunity to share the results of their experiences. For the first time, twelve hours of the conference will be devoted to workshops. This is done because it is realized that you, the "Top People" in Navajo education, have part of the solution to the problem. To stimulate your thinking, there will be demonstrations by students and teachers, talks by specialists, and addresses by persons of note whose viewpoints represent official policy.

* * * *

THE ROLE OF A UNIVERSITY IN THE TEACHING OF ENGLISH TO NAVAJO CHILDREN

Dr. Chester C. Travelstead, Dean
College of Education
University of New Mexico

It is, indeed, not only proper and significant but quite gratifying that the newly-elected governor of this state, the Honorable Edwin Mechem, is here tonight. The fact that the chief executive officer of New Mexico has taken time off from his busy schedule to attend and address this conference should be a great encouragement and satisfaction to those interested in bettering the educational opportunities available to Navajo boys and girls in New Mexico and Arizona. For without the interest and support of those holding high office--both at the state and federal levels--improvement in education for this group would certainly be difficult, if not impossible.

Now I have been asked to talk about the role of a university in teaching English to Navajo students. First, I want to say quickly that I am not talking about the University of New Mexico alone--even though I shall mention it specifically in my remarks. Rather shall I talk about universities in general, including all such institutions located anywhere in the Southwest, but especially those located in New Mexico and Arizona. For certainly we must all work together in these efforts. None of us alone can accomplish our objectives.

The task of teaching English to Navajo boys and girls is, indeed, a complex one, because of the unique circumstances surrounding this group. I shall not go into this phase of the problem tonight, since I know your speakers and discussion groups will deal with these things tomorrow. Rather, I shall talk briefly about what I think a university can and should do as its part in this important task.

First of all, I shall name research as the most important category in which a university can function, in connection with helping the Navajo more effectively to speak, read, and write the English language. I speak of this first because the university is in a most advantageous position to carry out this kind of research. It has the facilities, the qualified faculty (in fields of Education, Psychology, Sociology, Anthropology, etc.), and the tradition and experience of carrying on research.

At this point, I would like to mention briefly the research project recently carried on by the University of New Mexico under the direction of Dr. Miles Zintz, a member of the College of Education faculty at our University. Supported primarily by funds allocated by the United States Office of Education, this three-year project (1957-1960) had as its main objective the identification of factors and conditions which would be most favorable to the effective and successful integration of Indian children into New Mexico's elementary schools. This included testing these Indian children and studying the various problems facing them as they are brought into the public schools to be taught in the same rooms and by the same teachers as those used for all other New Mexican boys and girls.

The results have been most gratifying, but I would add quickly that we realize there is still much more to be studied and learned in connection with this matter.

Second, I feel that teaching is the next most important function to be carried out by a university in helping the Navajo to learn to speak, read, and write English. At the University of New Mexico, we do this in at least two ways:

(a) Educate some of those who actually will become teachers of Navajo boys and girls. This, of course, takes place in pre-service preparation programs for prospective teachers, as well as in in-service activities for and with teachers already on the job.

(b) Teach some of those Navajo and other Indian students during summer orientation periods after they have graduated from high school. Such a project was carried on at our University in the summer of 1960. Arizona State University at Tempe has also carried on such orientation activities for Indian students, and all of us--Indian leaders as well as representatives of both these institutions--believe that much good has been accomplished by these efforts. The transition from high school to college has thus been made much less difficult for the group served.

Third and last--but far from the least important service a university can render--is that of miscellaneous educational services to all those persons (teachers, administrators, directors of instruction, and representatives of the Bureau of Indian Affairs) who are concerned with and involved in the education of Indians. Such services include:

(a) Workshops and conferences
(b) Consultant services to faculty groups
(c) Diagnostic services for children with particular reading problems
(d) Administering and interpreting tests
(e) Development and distribution of instructional materials for teachers
(f) Demonstration teaching, when and if necessary

In conclusion, I should point out that the services and activities described above are costly. Universities must have ample financial support if they are to continue and expand such services. We must look to several sources for this kind of support:

(a) Special appropriations at the state level
(b) Help from the federal government
(c) Support, in part, from various Indian groups (Navajo Tribal Council and various Pueblo Indian groups)

But in the meantime, we at the University of New Mexico will, and I hope others may, continue to do all we can, within the limits of our present resources, to help teach English to these Navajo boys and girls, who are, in truth our own children--America's children--who deserve the best of educational opportunities, now and tomorrow.

* * *

TEACHING ENGLISH TO INDIAN CHILDREN

Hildegard Thompson, Chief
Branch of Education, Bureau of Indian Affairs
Washington, D.C.

I appreciate the opportunity to attend this Fourth Navajo Education Conference, and I thank those who included me. The theme of this conference, "The Teaching of English to Indian Children," is a subject in which I am vitally interested and concerned.

It is appropriate that this meeting sponsored by the Navajo Education Committee should devote time and effort to the problems of teaching English, since English for most Navajo pupils is a second language. Unless the Navajo school child learns English, and learns it well, he suffers a great educational handicap. Therefore, we are here to exchange ideas, and, ironically, when we break into discussion groups, we will be talking about how to teach the language of America to first Americans.

A good part of my professional career has been devoted to the problems of teaching English to pupils who must learn English as a second language. I was introduced to the problem in a very practical way, exactly thirty years ago, when I found myself facing approximately 200 Filipino youth daily in five sections of an English I class. It was there that I learned that teaching English as a second language involved more than merely teaching pupils "English words."

My students and I were using the same English words, but we were not communicating with each other. In fact, it took almost two weeks before either the pupils could identify the English words I was using, or I could identify the words they were using, because of the differences in the way we pronounced our English. Even after our ears became attuned to our peculiar accents, we still could not always communicate. They would tell me about the wonderful "lechon" they had the evening before, or ask me what I thought of "balut," or did I like "Tuba," or did I enjoy the "rigidon," or wasn't the "domina de noche" pretty.

I did not have the same background that they had, and when they threw a Spanish or a Tagalog word into their English sentence, if it were a key word in the sentence, it completely blocked meaning for me. Sometimes I might get a clue and guess at meaning, but, of course, that could lead one astray. Knowing a little about Spanish, I knew "domina de noche" referred to some kind of "lady of the night," but when one starts conversing about "ladies of the night," quite an area of possibilities is opened up, and one should define his terms to stay on safe ground.

There wasn't much inclination to converse at first. The students didn't know me. They probably were wondering what kind of task master I would be. Would I scold, would I be an easy mark, would I expect the impossible, would I give them failing grades--just what kind of person would I be? They had to feel emotionally comfortable before they responded, except to answer my questions.

I tell you briefly of these experiences to illustrate how I found out firsthand that teaching English involves much more than learning English words. Many of you assembled in this room have been working, some of you for many years, with the problems of teaching a second language. You know, too, from firsthand experience that teaching English means much more than teaching so many English words each year.

Although the problem of bilingual education has been the main concern of all of my work since 1931, I have not dealt in recent years as directly with the problem as many of you. Therefore, I am sure most of you are more conversant with the recent developments in method and the more recent findings of research in the field. The panels and the discussion groups will deal more specifically with such matters. These meetings and these discussions will provide a good market place for the exchange of experiences and ideas that will, I am sure, go a long way toward helping all of us improve our efforts in teaching English as a second language.

May I compliment the Tribe, and specifically the Tribal Education Committee, for taking the lead in getting us all together annually so that this type of exchange of ideas can take place. And, may I add that so far as I know, no theme could have been selected that would have touched the needs of Navajo children more than this subject, "Teaching English to Navajo Children." I would like, therefore, to elaborate on why I think this theme is so important, especially at this period of time in Navajo affairs.

Navajo youth, without question, will suffer serious educational handicaps if they do not learn to think in English. The ability to think in English is the key to their educational success--and educational success is the master key to Navajo advancement. Unless we put this master key in the hands of each and every Navajo child of this generation, not only will he as an individual suffer, but future generations of Navajos will also suffer immeasurably.

I know you are thinking--Why this generation? Education has been the key to advancement of all people; it has always been the key to Navajo advancement. And, that is true--education has been the key to Navajo advancement, but Navajos have never before had so many doors of opportunity closed to them as they find closed to them today because of lack of education and inability to use the English language fluently.

May I give you some hard, cold facts to keep in the back of your minds as you carry on your group discussions, facts which I believe will sharpen our awareness of the urgency and necessity for teaching English to the point where Navajo children and youth will be fluent in its use. These are hard, cold facts that not only the teachers should know--but all of us should know. The Navajo participants in this group, the school operators in this group, the policy makers in this group, and the State officials and local officials and the Federal officials--we should all know these facts. But it is even more important that we be fully aware of the consequences of these facts if we don't give heed to them. These facts are not given to you to discourage--they are given to you to point up the seriousness of the need for better English teaching, and to challenge us all to face up to that need.

Fact No. 1

It is estimated that right now only 5 per cent of the employment doors are doors leading to laboring type jobs. In other words, only one of every twenty doors leading to employment opportunities will admit an unskilled person; nineteen of the employment doors are closed tightly to the unskilled, and without the proper key (education), the locks on all nineteen of the closed doors cannot be opened. (See Figure 1, page 8.)

Already the labor market is flooded with unskilled persons whose former jobs are being done by machines. Look at the mining industry, the manufacturing industry, the farms, the shops. By 1970, it is estimated that only 2½ per cent of the work will be unskilled. That means that all who are unskilled adults seeking work in 1970 will have to try to crowd through only one door that is half closed to them. All the rest of the doors will be tightly locked to them. This is the national situation which requires an extensive retraining of large sections of our labor force. (See Figure 2.)

Fact No. 2

In the 1970's and 1980's, the opportunity for employment will be largely in the professional, the technical, the highly skilled, and the service occupations. Most of these jobs require more than a high school education in the way of preparation, and many of them from two, to four, to six, or more years beyond the high school.

Fact No. 3

The median educational level for the national population 25 years and over is now estimated to be eleventh grade. By comparison, Indian populations are about half as well educated. The median educational level of Indians is estimated to be somewhere between fifth and sixth grade. (See Figure 3.)

The median educational level of Navajos 25 years and over is still less than the fifth or sixth grade median. In the 1950 census it was less than first grade. Even though it is somewhat higher now, it is not equal to the level of many other Indian groups, and is far below the national level.

Fact No. 4

The percentage of the national population currently enrolled in college is 2 per cent. The percentage of Indian population in college by comparison is ½ of 1 per cent, while that of the Navajo Tribe is 1/5 of 1 per cent. (See Figure 4.)

Suppose every Navajo of school age in 1960 got a high school education and no more. How many of the doors to work opportunities could he open with only a high school education as his key?

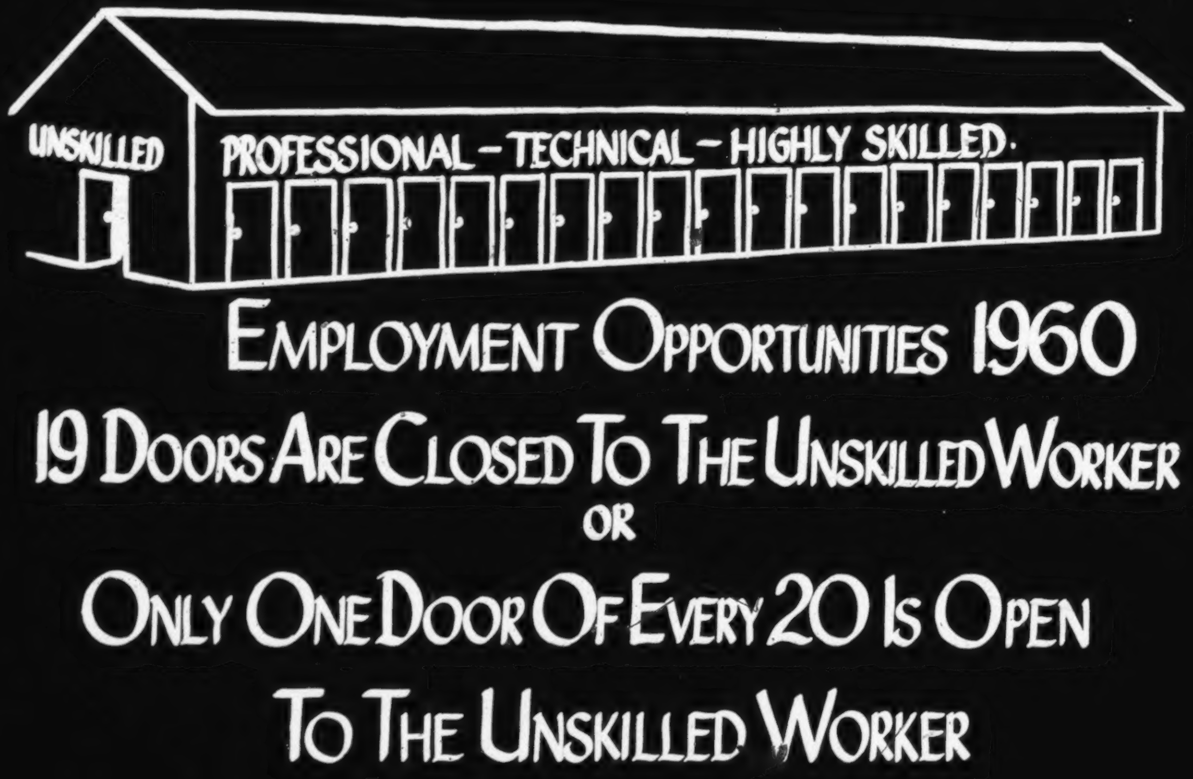
UNSKILLED
PROFESSIONAL - TECHNICAL - HIGHLY SKILLED.
EMPLOYMENT OPPORTUNITIES 1960
19 DOORS ARE CLOSED TO THE UNSKILLED WORKER
OR
ONLY ONE DOOR OF EVERY 20 IS OPEN
TO THE UNSKILLED WORKER

Figure 1

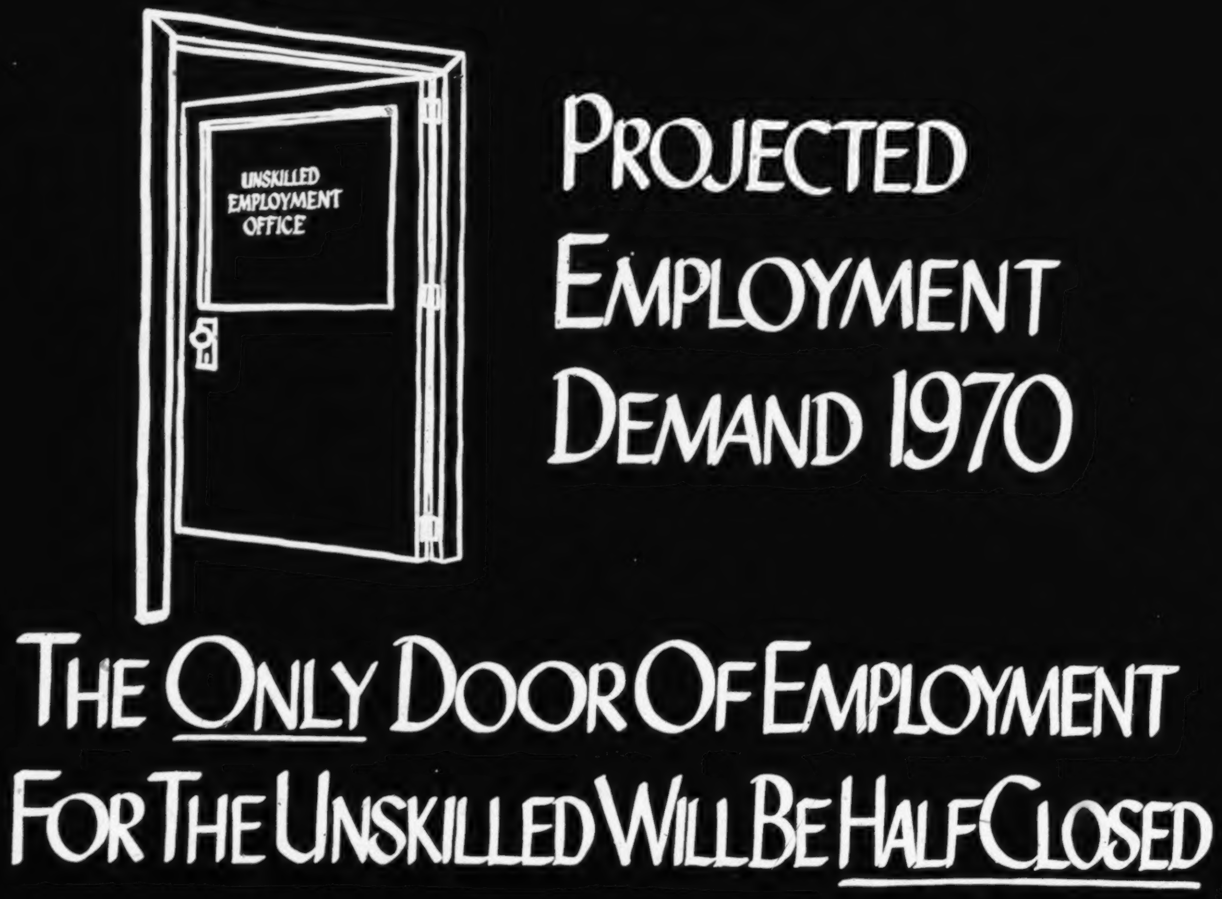
UNSKILLED
EMPLOYMENT
OFFICE
PROJECTED
EMPLOYMENT
DEMAND 1970
THE ONLY DOOR OF EMPLOYMENT
FOR THE UNSKILLED WILL BE HALF CLOSED

Figure 2

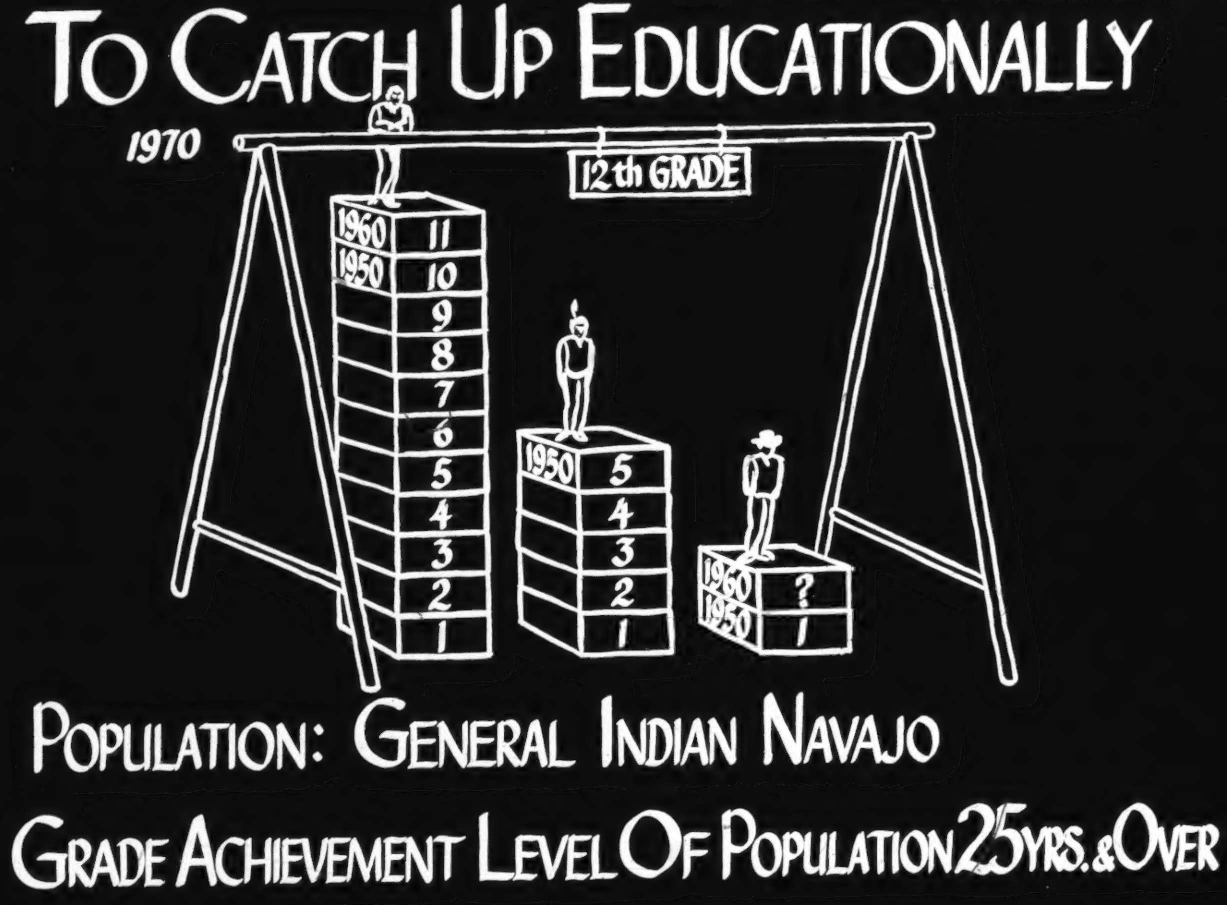
TO CATCH UP EDUCATIONALLY
1970
12th GRADE
1960
1950
11
10
9
8
7
6
5
4
3
2
1
1950
5
4
3
2
1
1960
1950
?
1
POPULATION: GENERAL INDIAN NAVAJO
GRADE ACHIEVEMENT LEVEL OF POPULATION 25 YRS. & OVER

Figure 3

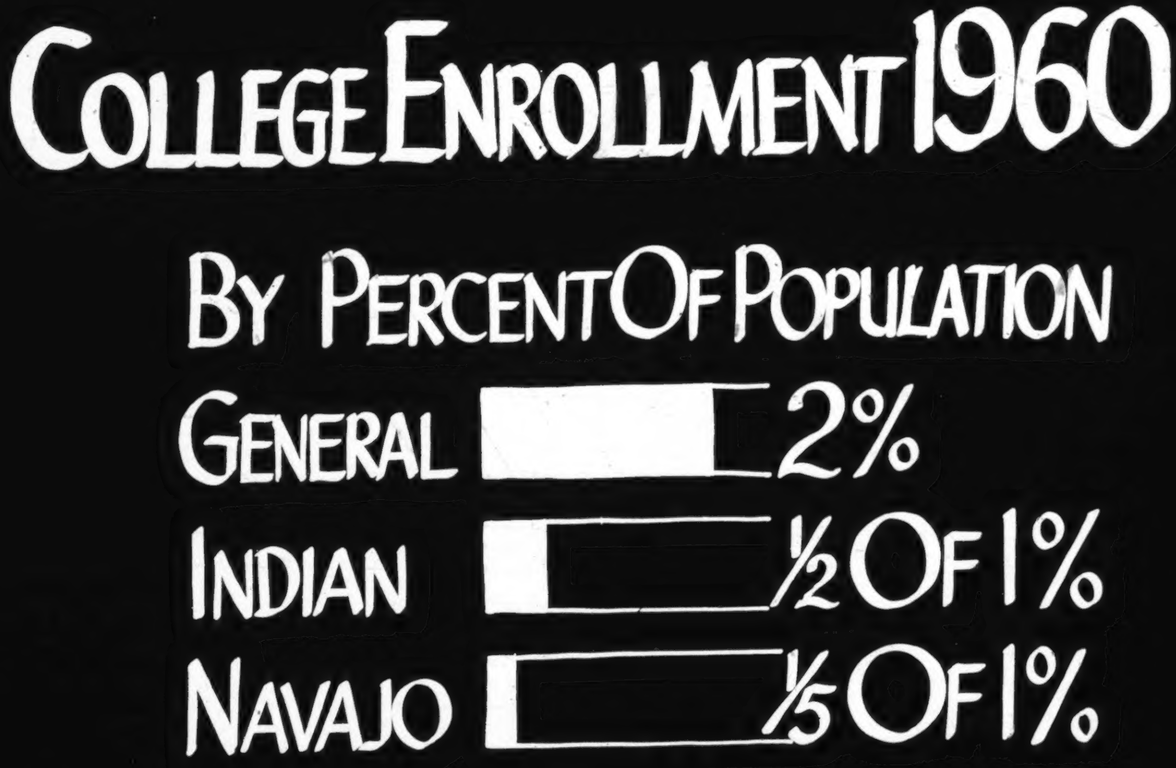

Figure 4

He could not open any doors leading to the professions. He could not open any of the doors leading to technical work. He could open very few of the doors leading to skilled work. He could open some of the doors leading to service jobs, but not all. In 1980, when most of this generation will be family heads, many more of the doors now open to high school graduates will be closed because a high school education will not be qualifying.

What about the high school graduate who has learned some type of trade skill during his high school course, but his skill is obsolete or becoming obsolete? Doors will continue to slam in his face. What about the high school graduate who cannot read beyond the fifth, sixth, or seventh grade? Where will he find an open door? What about the high school graduate who cannot write an adequate letter in English? Will there be a door for him?

What about the student who drops out of the ninth or tenth grade? What is he prepared to do--and where will he find an open door? What about the Navajo high school graduate who has the ability to go on with his education, but is lured by the temptations of a marginal job right now and accepts it to find out in a year or two that automation has caught up with him and replaced him? And, what about the four or five thousand Navajos of school age right now who are not in school? Where will they find an open door in 1970 and 1980?

I'm sure that all thinking persons can sense the seriousness of this problem. And we are all thinking people, or we wouldn't assemble ourselves here for the purpose of thinking. If Navajos do not find open doors, what does it mean for Navajos of the next generation? The answer is evident. It means great unemployment, dependency, poverty, and all of their attendant problems of discouragement, frustration, malnutrition, poor health, etc.

Isn't it appropriate to take stock of our educational endeavor? How many of the 32,000 Navajos of school age will complete high school? How many Navajos who started to your high school four years ago are still in high school? How many in your school last year did not return this year? Where are they?

How many eighth grade Navajo students failed to start to high school? Why? How many Navajo students dropped out of your school this year? Where are they, and why did they drop out? How many of the Navajos enrolled in your high schools this year are actually up to grade?

How many are behind their normal grade two years, three years, four years, six years, or more? Why do Indian children achieve comparable to national norms to about fourth grade, and then progressively drop behind the norms each year thereafter?

It certainly isn't due to lack of intelligence because research has shown that there is no significant difference in native ability among races. If they are six years behind grade, even though you give them a high school diploma, will they have a ghost of a chance to open the 19 doors that require training beyond the high school?

Until we really know the basic factors that give some answers to the "why" of educational retardation, we cannot adequately provide the solutions to close the gap of Navajo under-education. It is quite evident that regular attendance is a contributing factor, but will merely getting pupils in school every day solve the entire problem? What are the other basic contributing factors?

The education problems of the Navajos cannot be segregated and isolated from the problems of the larger communities. Instead, Navajo problems will project themselves into greater problems of the communities and the state, and the nation for that matter; therefore, everyone is concerned, or should be concerned.

All America is in a race toward greater educational skills. Read the newspapers, read the special reports, and there are many, such as the Report of the President's Committee on National Goals just released, the Rockefeller Report "Pursuit of Excellence," the Conant Reports on the junior and senior high schools. Read the Congressional Record to learn what is being said and to find out proposed legislation on education.

Yes, the country is mobilizing for a great race for higher educational skills. And where are the Indians? How will they get in the race? Where are the Navajos? How can they compete in the race, when at the starting point they are already behind on an average of more than five or six grades? Can they close such a tremendous educational gap?

To my way of thinking, this gap which Indians must bridge even to enter the race for higher skills is one of the greatest problems Indians have ever had to face in all their history. It overshadows their problems of the past. And, furthermore, we cannot undo or change the past. We have lost our control over the past--but we can have a measure of control over what happens in our future. Therefore, like the poet, let us say, "Let the dead past bury its dead." Let's not waste our emotions or our energies digging up problems and wrongs of the past. The past is useful only insofar as it gives deeper insight into the present. Let's use it in that way, and let's mobilize our energies to meet the educational problems today.

Can Indians overcome this lag of five grades to give themselves parity in the race for higher skills with others? Can the Navajo, this generation, equalize the percentage of college students and skilled tradesmen with the percentage in the general population in these categories? Certain individuals have proven that it can be done. I think that most individual Navajos could overcome these educational handicaps if all of us do our part.

First, Navajo parents must learn to do their part. The family has the responsibility for the education and care of its children. Traditionally, Navajo families performed this function well. Children were taught the things they needed to know to live well in a Navajo environment, but formal education carried on in a school was not a part of that culture. Now formal education must be a part of Navajo culture, because Navajo families, like all families everywhere, cannot, without the help of formal schooling, teach Navajo children all they need to know to live well in today's world. Therefore, Navajo families must make all the effort and all the sacrifices that parents everywhere are called upon to make to see that Navajo children are well educated.

This means that Navajo parents must insist that each of their children gets all of the education that his particular abilities and talents will permit. Navajo parents must see that their children start to school at six and go to school regularly. Parents must stand behind their schools and their teachers. Navajo parents must learn to judge what is good education and to participate in school affairs. Navajo parents must inform themselves so that they can participate intelligently in school board elections. Navajo parents must insist that their children learn and use English. This need not and should not exclude their use of Navajo, because children can become fluent in both languages.

Parents must learn how to encourage their children to do well in a school and to show a real pride in their children's school achievement. I know of a high school girl who wept because her parents were not present to see her get her diploma.

Parents must not let their children drop out of school, and to their economic ability to do so, they should provide their children with the material things needed to get an education, such as books, fees, clothing, lunches, so that each child can take his place in a school environment with other children without handicap or embarrassment.

This means that Navajo parents themselves must change some of their practices. For example, Navajo parents have relied on the children to a large measure to make their own decisions; therefore, if a child wanted to go to school, or not, was a matter for him to decide. Parents must realize that children are not mature enough to make such a decision, one that will seriously affect their futures. Even though the child decides he does not want to go to school, parents must influence him in such a way that he makes a favorable decision, and if he does not, parents must take that decision in their own hands.

Further, they must make going to school the most important thing in the child's life. Therefore, school attendance will take priority over fairs, social activities, and family pleasure.

Parents must stand behind their schools and teachers, and they themselves must learn how to exercise their votes in school management through the franchise and through an elected school board. They must learn that the school district is the political unit of government that touches their lives the most intimately; therefore, Navajo parents must learn what their civic responsibilities are in relationship to school government. This means that Navajo parents must learn many new things themselves if they are to help their children win in the race for higher skills. Everyone must really be willing to help Navajo parents understand the new responsibilities they must carry.

Second in importance in helping Navajo youth in the race for greater educational skills is the school. The officials of the school where Navajos attend must recognize the special needs of Navajo youth. School officials must be willing to provide a program that fills in the gaps for children who must learn the language of the school before they can profit from the school's curriculum. The school must provide the climate that makes the child feel comfortable and adequate, despite his special needs. The school must be willing to start where the child is to help him realize what his particular potentials are, and to provide what he needs to develop his special talents. The school must be willing to provide teachers who understand how to teach English as a second language.

The tribe must do its part. The tribe as a local unit of government carries important responsibility for getting children related to their school district so that parents are not denied their right to a voice in school management, for informing and teaching parents their responsibility related to educating their children, and for keeping higher echelons of government alert to Navajo educational needs.

Policy makers must do their part. Policy makers at all levels have the responsibility for providing the funds necessary for the kind of education that will help Navajos bridge the educational gap in the quickest possible time. This requires a careful weighing of all factors in a realistic approach to the fund problem. It is easy, for example, for the Bureau to say that education is a State responsibility--that all States should provide for the education of the Indians. Under present conditions, especially in the states with large Indian populations, this would be an unrealistic policy, and it would seriously retard Indian advancement. On the other hand, States could say that Indians are an educational liability on the State. Neither is this point of view realistic, and it, too, would retard Indian advancement.

Indian needs should first be included in all broad programs of special help, such as the Federal impact legislation, the National Defense Education Act, etc. This will give equal consideration to Indian needs on the same basis as all other citizens. The special consideration given by the Bureau over and above the general help should be continued in terms of actual needs, and decreased as Indian needs for special help decrease. Otherwise, special needs will be translated into special privileges for Indians who receive the help, and special privileges for those who get special financial consideration for providing the services.

Tax payers, too, must be willing to do their part. Education is costly, but lack of education is more costly. A year or so ago we did quite a bit of research and calculated, on the basis of our findings, the average life-time return in tax from the life earnings of a high school graduate. We found the return in taxes to be 14 times the initial cost of educating the high school student. We then calculated the cost of no education from average welfare, unemployment, delinquency, and loss of tax revenue. We came out with the following: For every dollar we fail to invest in elementary and high school education, we later pick up $2 worth of costs in dependency costs. Can any of us as taxpayers say that we have no responsibility toward contributing adequately to the educational investment in our youth?

I have tried to point up a few reasons why all of us--the Navajo parents, the Tribal officials, school officials, policy makers, and tax payers--share responsibility for helping Navajos gain an equal footing in the race for higher educational skills. I have tried to warn that if Navajos do not attain equal educational status, practically all future doors of opportunity will be closed to them, and they, as well as all the rest of us will pay for consequences of wasted manpower and wasted lives.

I have not touched on the many teaching problems involved in developing facility in the use of English. I am sure that the discussion groups will deal with such things as classroom rapport and emotional comfort in the school environment, the relationship of meaningful experiences in learning a language (an individual who can take no meaning to oral or written symbols will take no meaning away from it). To illustrate, you cannot understand this sentence:

"Ayow! Como paganacan."

The reason you cannot understand it is because you cannot relate it to anything in your own background; therefore, you cannot bring any meaning to it. You can learn to pronounce it, to spell the words, and to write it, but still, you will not be able to read it with comprehension, and it will have no use for you in expressing ideas. Does this type of pseudo teaching sometimes take place in our attempts to teach a second language? What kind of understandings must teachers and school administrators have to give pupils command of a second language?

What is the purpose of oral practice in learning a language, of ear training, of speech muscle training, of understanding the language structure and the idioms of the language? These and many other things about principles and method you will deal with in the discussions. I have merely tried to emphasize the reasons why it is so important to the advancement of Navajos that we do discuss such things, and thereby learn how to teach English better. In your discussions, you will probably be asking yourselves such questions as those which follow.

How much attention is given to pupils in my school to use spoken English in meaningful situations? Do I need to provide teachers with more teaching materials to do a better job? And, what kind of materials? What is the correlation between the backgrounds of students in my classroom and the subject matter they try to handle? Do I and my staff have the special skills in human relations to give Navajo pupils a feeling of emotional comfort in our classrooms?

These remarks have done no more than point up four hard facts that emphasize why our discussions on the teaching of English are so important at this particular time, and to raise a few questions. You, no doubt, have many, many more questions which you yourselves will raise. We cannot leave the learning of English to chance.

In closing, may I reemphasize that a high school education is no longer enough. We cannot afford to lose this generation.

* * *

TEACHING ENGLISH AS A FOREIGN LANGUAGE: AN OVERVIEW

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An overview might reach backwards in time, noting high points (and low ones) in the history of the Teaching of English as a Foreign Language. Or an overview might stretch outwards in space, taking in the various kinds of teaching programs now functioning in this country and abroad. Either sort of overview could be interesting, and could help to put into perspective the work of a teacher in the English as a Foreign Language classroom. But since this talk is intended to set the stage for workshop discussions of specific teaching problems and possible solutions, we might more usefully choose a different focus for our present overview. We might--and, in fact, we will--focus on certain questions which suggest what is essentially involved in teaching English as a Foreign Language--anywhere, at any time, to students of any cultural or linguistic background.

Just how does *learning* English as a foreign language differ from learning English as one's first language? What do these differences mean to the teacher of English as a Foreign Language? How do those differences affect the teacher's role, his classroom techniques and procedures, the kinds of materials to be used? While we are working toward answers to such questions, let us look in on someone who is learning English in the way native speakers learn it--learning English as the *native* language.

Not long ago an American child, four years old, was pried loose from his favorite television program and was forcibly conducted to the dining room, for dinner with his parents. At the table, the child gulped down some of his food, played messily with the rest of it, and was appropriately scolded by his parents. In reply, the four-year-old said, "Do you know what I would do if I had a child who didn't eat right? I'd say, 'We don't want you around here any more. Go away and look at TV!'"

On hearing this little speech, the parents exchanged the kind of glance that is usually exchanged on such occasions. (How early a child learns devious ways of making a point!) But these parents happened to be teachers of English as a Foreign Language in their non-domestic hours; so they were impressed by something else: by how easily the native speaker masters the patterns of speech that the non-native speaker must work hard and long to learn.

Just what has the child in this story learned to do? He has learned to make the kind of question that starts with the auxiliary *do*: "Do you know. . . ." He has learned to make a negative statement, using the auxiliary *do* plus *not* or *n't*: "We don't want you around here." He has learned to use the command or request pattern: "Go away. . . ."

But, in addition to these patterns, which are usually taught during the elementary phase of English as a Foreign Language instruction, this four-year old native speaker has also learned to use a noun clause as the object of a verb: "Do you know what I would do. . . ." (Students at the English as a Foreign Language intermediate level and beyond still need to be taught this pattern; they still need to learn not to say, "Do you know what would I do. . .").

Even more impressively, this four-year old native speaker has mastered the contrary-to-fact or hypothetical construction represented by ". . . what I would do if I had a child. . . ." He has also learned to use relative clauses: ". . . a child who didn't eat right," and he has mastered the intricacies of "sequence of tenses."

This child is not exceptionally bright; he has not yet learned how to tell time, for example; and his linguistic accomplishments could be matched by almost any of his age-mates who are native speakers of English. Yet, like most of his age-mates, he has already mastered constructions that remain difficult for students of English as a Foreign Language, straight up through the most advanced classes.

Few if any of these matters will need to be taught this child when he goes to school and "takes" English. They won't need to be taught because--like other normal English-speaking children--he has already learned these things before reaching school age. Yet the constructions we have mentioned are among the ones most needing to be taught to students of English as a Foreign Language. Every experienced teacher here recognizes them as the stuff of which English as a Foreign Language grammar lessons are made.

We have said that our four-year old native speaker of English will never need to be taught the grammatical constructions illustrated in that dinner-table speech. He will not need to be taught many other matters essential to English communication, either. Like other English-speaking children, he can already pronounce each of the vowel sounds and consonant sounds of English. He knows which word or words to stress in each sentence. He has mastered the system of intonation that characterizes English statements, requests, and questions; he knows (although, of course, he does not know that he knows) when to make his voice fall to a low tone, and when to make his voice rise.

In short, before ever entering an English class, the native speaker already knows--and habitually uses--most of the signals which English-speaking people employ for conveying meaning.

True, the native-speaking child in our example still needs to learn many irregular forms. He still says, "I throwed that ball," and "I teared that paper," and "Who are those childrens?" He still has a great deal of vocabulary to learn; even adult native speakers keep on learning vocabulary as long as they live.

But in a very true sense, the pre-school child can be said to have learned English. That is, he has mastered the English sound system and intonation curves. He has mastered the English ways of arranging words and putting them in conventional order. He has mastered the fundamental operations employed by English in changing the forms of words to express plural number or past time; even his mistakes "throwed," "teared," and "childrens") show that he has grasped the essentials of form-change in English. He has learned to use auxiliaries, prepositions, pronouns, and the other "building blocks" of sentences. All these things the native speaker has learned before he begins to "study" English in school.

Now what does this suggest to those of us who teach English as a Foreign Language? It reminds us that--if English is our native language--the most fundamental matters to be taught to our students are things which we ourselves learned long, long ago--so long ago that we cannot remember learning them. We take them for granted, like breathing. It may not occur to us that these matters need to be taught to anyone, unless our attention is called to the need, through experience in the English as a Foreign Language classroom, or in some other way. Yet these things that we learned without ever being conscious of learning them are among the very things that most need to be taught to students who learned some other system of communication before studying English.

Let us now consider in specific terms some of these fundamental matters that need to be taught. First, let us consider matters of pronunciation. What must we teach the English as a Foreign Language student in order to equip him with the set of signals that we native speakers never had to be taught in school?

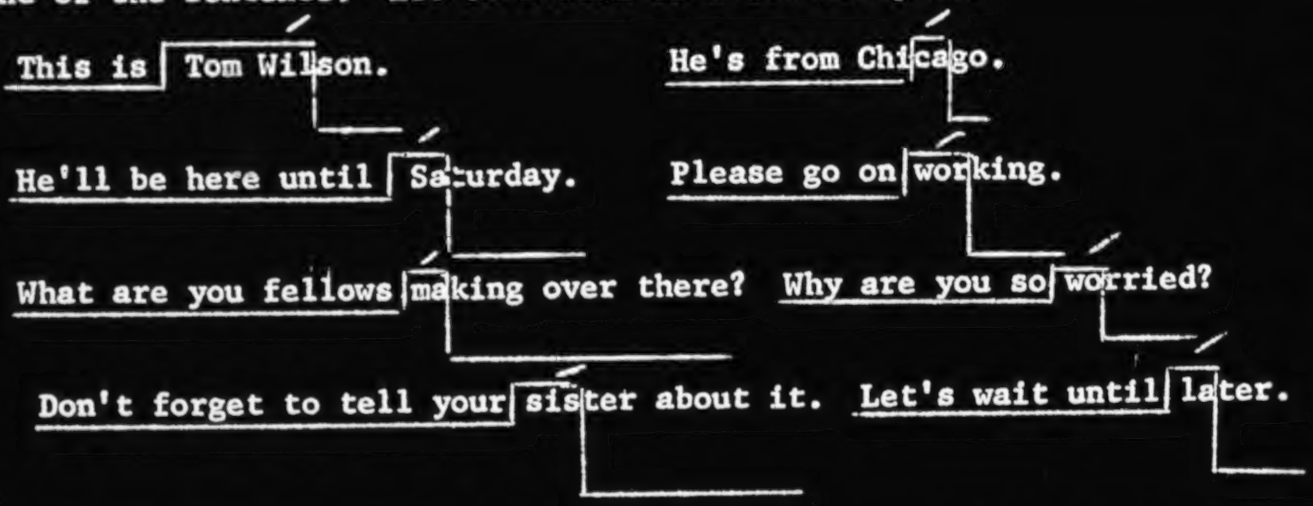
Obviously, the English as a Foreign Language student needs to learn English sounds. He needs to learn to hear accurately and produce clearly the vowel sounds that distinguish eat from it, late from let, bed from bad, hat from hot, fool from full, coat from caught, caught from cut, and so on.

He needs also to learn to hear accurately and pronounce clearly the consonant sounds that distinguish pig from big, pig from pick, thank from sank, then from den, thin from thing, place from plays--these consonant sound distinctions, and many more.

He needs to learn the diphthongs, as in die or my, boy or voice, now or sound. He needs to learn the consonant clusters, like the ts cluster in hats, or the sp cluster in speak, or the lpt cluster in helped--to cite just a few from a formidable list of possibilities.

The student needs to learn to make all these sounds, through imitation if possible, but aided by the teacher's explanations of articulatory processes if mimicry is not enough. Most of all, the student needs to be helped to form habits of using these sounds. He needs to make their use automatic, so that he will never have to stop and think how they should be pronounced.

Of course, the English as a Foreign Language student must learn more than just the sounds of English; he must learn English intonation, too. He must learn the "speech melody" that is as much a part of English as the sounds themselves. It is in the teaching of intonation that many native speakers find it hardest to be objective about their own language, to bring into awareness the facts they unconsciously observed about English before they were five years old. To begin with, most people who learned English "at their mother's knee" have never consciously noticed that *most* English sentences start on the speaker's *middle* tone, rise on the last stressed syllable of the sentence, and then fall to the speaker's lowest tone, at the end of the sentence. Let us listen to a few examples:



This is Tom Wilson.
He's from Chicago.
He'll be here until Saturday.
Please go on working.
What are you fellows making over there?
Why are you so worried?
Don't forget to tell your sister about it.
Let's wait until later.

From the foregoing examples, we can observe that "falling" intonation is characteristic of English *statements*, *requests*, and *commands*. We can also observe that "falling intonation" is characteristic of a certain important type of English question--namely, questions beginning with words like *What*, *Which*, *Who*, *When*, *Where*, and *Why*. Questions of this sort are sometimes called "Wh-" questions. They are sometimes called "information" questions because they elicit information beyond a mere *yes* or *no*. What they are called is not important; the important thing is that the English as a Foreign Language student should learn to drop his voice immediately after the last stressed syllable of such a question. He should learn to say, for example, "What time is it?" An English-speaking person who wants to know the time does not normally say:

"What time is it?"

He says, "What time is it?" and "Which book did you buy?" and "When will you finish it?" and so on.

Of course, the student needs to learn much more about intonation than *this*. But "falling intonation" for statements, commands, requests, *and* "*Wh-*" *questions* is certainly one of the fundamentals to be grasped and applied by students of English as a Foreign Language. We native speakers learned it before we were four years old.

We have said that learning to pronounce English means learning *intonation* as well as *sounds*. Let us now add *stress* and *rhythm* to the list of essentials. Obviously a student cannot "drop" his voice "after the last stressed syllable in the sentence" if he does not know which words or syllables should be stressed. And his English will sound most un-English (if not unintelligible) to most listeners if he stresses parts of the sentence that no native speaker would stress. If we fail to teach the student how the English stress system works, he will naturally carry the stress patterns of his own language over into English. For speakers of many languages, the result might be something like this:

> "Don't FÓRget TÓ tell HÍM."

The result is a sentence that sounds odd and confusing; it calls attention to words that have no "logical" reason for being emphasized; and the jerky, staccato rhythm of the sentence is not the rhythm of English. (Unlike many other languages, English has relatively few high, stressed syllables, preceded and followed by varying numbers of unstressed syllables which are spoken quickly, without emphasis.)

Sounds, intonation, stress, and rhythm--these are pronunciation features to be learned by students of English as a Foreign Language. In later sessions of this conference you may wish to discuss these features in detail. But now a word about the role of the teacher in the pronunciation class. To save time, let me list a few points in quite a dogmatic fashion:

In the pronunciation class (or in the pronunciation portion of the class period):

1. The teacher should provide models (example words and sentences) that illustrate the operation of the English system of sounds, intonation, stress, and rhythm.

2. The students should imitate these models, both chorally and individually.

3. When imitation alone fails to produce results, the teacher should explain what to do with the speech apparatus in order to make the desired sound.

4. As little time as possible should be spent on the *theory* of pronunciation, stress, etc. *Most* of the class time should be reserved for students' practice and drill.

5. At first, the drill may be (perhaps should be) quite mechanical, so that students may concentrate full attention upon the new muscular habits. Gradually the practice should be made more meaningful, until at last the student is able to maintain the new muscular habits even while paying attention chiefly or wholly to the meaning of what he is saying.

At this point, someone might wish to ask, "What about phonetics? Must the teacher use phonetic symbols in the pronunciation class?" In reply, I would say that phonetic symbols have no magic power in and of themselves. But most students need *some* sort of visual clue to the difference between sounds--some way of remembering, for instance, how the *oo* is pronounced in *school* and in *book*. Conventional orthography is no real clue at all, in cases like *school*, *book*, *moon*, *good*--and the often cited *ough* words (*though*, *through*, *thought*, and so on)--among the great many examples that anyone could readily mention. Some reliable set of clues to pronunciation is needed for most students. Whatever system of symbols the teacher uses (IPA, dictionary diacritical marks, number symbols, or any other set) each symbol should stand for just *one*--and always the same--sound.

To sum up what has been said about the role of the English as a Foreign Language teacher, so far as pronunciation is concerned: the teacher is in the classroom to pronounce words and sentences for the students to imitate and repeat. He is there to tell students *how* to pronounce when mimicry fails to work. He is there to set up drills and practices and to keep these going. He is there to supervise the transition from controlled, mechanical drill to freer and more meaningful speech. He is there more to *listen* than to talk; the *students* are the ones who need practice in *speaking*.

In our comments on the pronunciation aspects of English as a Foreign Language teaching, we have noted that the teacher needs to deal mainly with matters which he himself--if a native speaker of English--never had to learn in school at all. The same might also be said almost as accurately about the teaching of *grammar* (or *structure*, as it is now commonly called).

In schools across the nation, native speakers of English spend much time in grammar classes working on the standard uses of irregular verb forms. Their teachers exhort them to say "I lay down yesterday," instead of "I laid down yesterday." They study the uses of *between* and *among*, and so on. But no native speaker in a grammar class needs to be taught to put the subject before the verb, or to put the adjective before the noun, or to say "I came *here yesterday*" instead of "I came *yesterday here*."

Students of English as a *Foreign* Language *do* need to learn such things--unless, of course, their native language arranges words just as English does; and this is most unlikely. English as a Foreign Language students need to be taught to say "fruit juice" instead of "juice fruit"; to say "I never drink coffee" instead of "I drink never coffee" or "Never I drink coffee." They need to learn to reverse the order of verb and subject for a direct question ("When *will he* arrive?") but to put the subject before the verb for an indirect question ("Can you tell me when *he will arrive*?"). These are a few of the structural matters to be learned by a student of English as a Foreign Language. They are, of course, matters of *word order*. No native speaker of English needs to learn them in school; he already knows them.

In addition to learning the English speaking person's habitual ways of arranging words in various kinds of sentences, the English as a Foreign Language student must learn how the native speaker uses "function words"--pronouns, auxiliaries, prepositions, conjunctions--the words English uses for showing relationships between the "content" words in a sentence. For students from most language groups, one of the hardest function-word problems is the problem of the English *article*. The student must learn when to use the indefinite article (*a*/*an*), when to use the definite article (*the*), and when to put no article at all before the noun. Native speakers do not need to be taught the difference between "I ate chicken" and "I ate a chicken"--for example--but the distinction is not at all obvious to many a student of English as a Foreign Language.

Word order and function words, then, are essentials to be dealt with in the grammar (or structure) curriculum of any English as a Foreign Language program if we are to give the English as a Foreign Language student control over the English way of signalling meaning. In addition, the student needs to learn inflections. The term inflections, as used here, does not refer to modulations in the tone of voice; inflections are changes in word-forms, like the change from talk to talks, or from talk to talked, from man to men, and so on. Native speakers of English can usually understand why irregular forms of verbs and nouns need much drill in the English as a Foreign Language class. But many teachers are less prepared for the difficulties that non-native speakers meet in attempting to master the "third-person-singular s." To the English as a Foreign Language student, it seems illogical and unfair that English should put -s on the plural form of a noun--but on the singular form of a verb.

Having said that the English as a Foreign student must learn to use word order, function words, and inflections, we ought next to consider how the teacher is to help the student learn to use them. Again let me list some specific suggested procedures, with apologies for the overly arbitrary terms.

In the structure class (or in the portion of the class period in which a structure point is to be taught):

1. The teacher should first say three or four example sentences that illustrate the structural pattern to be taught. The students should repeat each sentence after the teacher.

2. The examples should be on the blackboard (or on the textbook page)--arranged in such a way as to call attention to the crucial feature of the pattern. For instance, if the point to be learned is "Put the expression of place before the expression of time," the examples might look like this:

		PLACE	TIME
The teacher	is	at the blackboard	now.
We	are	in the classroom	right now.
Everyone	is	here	today.

3. After the examples have been said and seen, the teacher should call attention to the point to be learned, stating the point simply and briefly in the form of a generalization, for instance: "Notice that the expression of place comes before the expression of time in these sentences." (The class should have been told, early in the structure course, that they are learning the usual way of arranging words in sentences; and that when native speakers use some different arrangement, they do so for special effect.)

4. After the generalization has been briefly stated, the students (with help from the teacher) should make up many other sentences of the same type as the example sentences, e.g.:

Teacher: "Let's make up more sentences like the first example. Change at the blackboard to something else. Change it to at school or in this room, for instance."

Student 1: "The teacher is in this room now."

Student 2: "The teacher is at school now." etc., etc.

Choral repetition should alternate with individual recitations; and the teacher should suggest place-expressions and time-expressions when the students need help.

5. Next, the students should use this same pattern or sentence-framework in examples of their own devising, not directly derived from the example sentences. Often these examples have to be prompted by the teacher's questions. For instance:

   Teacher: "Where is your mother now? Where are your brothers and sisters today?"

   Student X: My mother is at home today."

   Student Y: My brother is in Denver right now." etc., etc.

6. Finally, after the students have had ample opportunity to form the habit of using the pattern (by using it many times correctly), then the teacher should test the students' ability to use it. Exercises of the sort found in most English as a Foreign Language textbooks are usually testing exercises; they test the student's ability to choose the right form from among various possibilities. And free conversation is a testing activity; it tests the student's ability to choose the right form when he is not concentrating on structural matters at all.

Let me emphasize four points concerning the foregoing set of steps.

First: The generalization or "rule" is given after the examples have been seen, heard, and said by the students.

Second: The generalization is as brief and as simple as possible.

Third: The teacher aims to help each student form the habit of using the pattern correctly. The teacher does not try to trick the student into using the wrong form. He is not satisfied with a mere intellectual grasp of the pattern; he works for habitual control over the pattern.

Fourth: The students are not tested on their ability to choose between right and wrong ways of doing the task until they have been taught to do the task right.

I hope that, in some of our workshop sessions, we may have time to discuss further the importance of habit-forming classroom activities, and the importance of teaching before testing.

I hope, too, that there will be time to discuss the many other aspects of English as a Foreign Language teaching which I have not attempted to deal with here. The workshop materials call attention to some profoundly important questions concerning the teaching of vocabulary, the problems created by differences in cultural outlook, and other matters of deep concern to you and to all of us who teach English as a foreign language.

In our limited time this morning, I have tried to focus our "overview" on the essence of the problem of teaching English as a Foreign Language as a system of signals for communication. We have been considering what is involved in giving the English as a Foreign Language student control over the signalling system--the system that native speakers have already learned to operate before they start to study English in school.

* * *

EDUCATION FOR TOMORROW

W. Wade Head, Area Director
Gallup Area Office, Bureau of Indian Affairs

The children in our classrooms today will be our leaders, workers, and voters of tomorrow. These youngsters will determine the direction in which the twenty-first century will move.

We cannot predict the future with accuracy, but we do know that no one will live all his life in the world into which he was born nor die in the world in which he worked when he reached maturity. We cannot predict what the world will be forty years from now. We cannot predict the problems that will then confront the children now in school. How can we best prepare our children for responsibilities in a world about which we know so little?

The best preparation for tomorrow is full living today. Children who now have their basic needs met; children who are now helped to grow into maturity by our providing for their drives to learning; children who now are helped to discover techniques for solving their day-to-day problems--these are the children who can more effectively meet new and changing situations with confidence, wisdom, good feelings and deep insights. The essential elements in education for full living today must include the satisfaction of the three basic needs of all human beings, need for self-expression, need for security and need for social integration.

We as citizens are interested in education for all children, but this group has a special interest in Navajo education. Commendable progress has been achieved in Navajo education by the combined efforts and team work of the Navajo Tribe, Mission, State, and Federal workers, and many others, both groups and individuals.

The first school was established on the Navajo Reservation at Fort Defiance in 1891. Eighty-four children were enrolled, but they did not stay at the new school. There were 6,867 Navajo children between the ages of six and eighteen at the beginning of the twentieth century. There were 185, or 3 per cent, of these children in school.

Fifty years later, in 1950, there were 23,115 Navajo children within this age group, with 12,751, or 55 per cent in school. In 1960, we had 31,557 Navajo children in the six to eighteen school age group with 27,252, or 86 per cent, in school.

A study was recently made by the Principal of the Ganado Mission School on the mortality rate in our secondary schools for the past four years. This study included Mission, Public, and Bureau of Indian Affairs Schools. The over-all number of drop-outs for the past four years in our secondary schools is 23 per cent. Several years ago we had a mortality rate of 60 per cent in our high schools; so we may well feel encouraged.

We do not have accurate information on school attendance for all types of schools for Navajo children. I am sure attendance has improved since the time when all of the children went home from Fort Defiance during the first year of school in 1891. Judging from observation, however, attendance is not as good as we would like for it to be.

We feel that our progress is commendable, but have we made sufficient progress to make the desired impact on tomorrow? What contributions can the 14 per cent of our youngsters, who failed to get to school, make to society? The mortality group and the irregular school attenders cannot make their full contribution. Can we say we have done an excellent job, or do we still have much work to do?

We can do many things to get these children into school and to keep them there. We must remember that schools in our country were established and are maintained for the education of our youth. Education has accepted as its major purpose the responsibility of helping children to develop into happy, well-adjusted, competent citizens of a democracy. A realization of this objective involves the development of a person who feels comfortable about himself, who feels right toward other people, and who is able to meet the demands of life.

We have stated that the best preparation for tomorrow is to live fully today. This must begin on the first day the child enters school. We are told that a major step in a child's life is when he enters school. Our Navajo child makes three major steps when he enters school. In most instances, he is taken from his home and placed in school. He is separated from those whom he has learned to love and defend, and then placed in a dormitory to live with strangers who speak a strange language. He is removed from his cultural environment and placed in an environment where a strange culture is predominant. The transition the Navajo child is forced to make from his culture to the so-called American culture makes his problem doubly difficult. Security, one of the basic needs of all human beings, is not present in the child's life during this transition period. The child does not feel at home in his new environment. He does not have a feeling of being loved and cherished. He does not have a feeling of belonging.

This increases the responsibility of Navajo educators. Teachers and other school workers should have knowledge of the child's home environment or at least know something of his cultural environment. They themselves may have to make a few personal adjustments in order to understand better the child and his problem, if they are going to guide successfully and to help him through this critical period. The child who successfully makes this transition will be less likely to increase our school mortality rate.

Self-expression is another basic need of all human beings. Self-expression is the opportunity to develop one's personal potentialities. Each child has an inherent and individual design for growth. He must be given time, materials, facilities, and encouragement for reacting to the environment in his own characteristic manner--in creative arts and in pursuing interests whether intellectual, esthetic, mechanical or athletic in nature. He also needs guidance. Guidance means helping the child reach his own long-range goals in ways that will not interfere with the needs of others in attaining their goals. It means helping to see which of his desires are in conflict with each other and how to subordinate the lesser more transient ones to the greater more permanent ones, or to develop a sense of values. Self-discipline is inherent in this area. Some means of communication is necessary and essential if we have any degree of self-expression.

Our Navajo child is handicapped when he enters school by having little or no knowledge of the language spoken in the school. Language skills are necessary if normal progress is to be made. Much work has been done to improve methods and techniques of teaching English to non-English speaking children. Our universities and colleges have had many research studies on this problem. The State Departments of Education in Arizona and New Mexico have contributed. Various mission schools and the Branch of Education of the Bureau of Indian Affairs have worked hard with this problem.

The Navajo Tribe is now making a great contribution by bringing all of these groups together at this conference so that findings may be pooled and the information made available to all who have need for it. This is a great step forward.

The third basic need of all human beings is social integration. This need is closely allied to security but goes beyond security. It is the identification of oneself with an ever-enlarging society, until ultimately it embraces all humanity. It is love of one's neighbor as oneself. One's neighbor eventually becomes mankind as a whole.

Social integration begins in a small way. A child first identifies himself with his mother, then with the father and other members of his family. His world then enlarges to include close neighbors and friends. Isolation and lack of transportation facilities on the reservation retard normal process of social integration in the Navajo child as it does with other isolation groups.

To think and act together, it is necessary to have a democratically organized home, school, and society. In a democratic family, classroom, or society, there must be two elements--mutual respect among all and cooperation. Mutual respect must be founded on a recognition of the rights and desirability of differences among people. It is through these differences that we get progress.

Children need to be helped to value differences rather than to ridicule or scorn them. They achieve this first, largely through working and playing with different children, planning with them, and cooperatively carrying out the plans. This is possible in a classroom only if these activities are democratically organized.

Children should be led to see that whatever the external differences, all human beings are basically alike. Children must be helped to realize how inter-dependent man has become; as they grow older they should become more fully aware of the fact that all parts of the world today are dependent for their welfare on all other parts.

The kind of a world today's children will build tomorrow depends upon the degree to which we can, today, give them the self-expression, security, and social integration they need for their own satisfying development. If we are to fulfill all of a child's basic needs, we must have a teacher who is a secure person himself with his own basic needs satisfied. The term "teacher" here not only means the classroom teacher but the dormitory personnel and all people in a school who have a part in shaping the child's life. The teacher should have the ability to get close enough to the children to express genuine affection for them. It is very important for the teacher to have the ability to make the child's work and activities such as to give him the satisfaction of success proportionate to effort and ability.

It has been said very wisely that teachers affect eternity because there is no telling where their influence ends. This unique and lasting influence of teachers is greatly needed today in preserving and expanding democracy everywhere.

We must have strong teachers. We must continue to help them to grow both personally and professionally.

School administrators in the State of Arizona, who were directly concerned with Indian education, met in Phoenix recently. It was the concensus of the group that motivation is one, if not the major, problem in the education of Indian youth. Is lack of motivation one of the reasons for our high mortality rate?

Indians are people. Is an Indian child more difficult to motivate than other individuals? He has the same basic needs as any individual. He wants to learn. He wants to learn what he feels is worthwhile. He wants to learn what he feels meets a recognized need. He wants his work to be interesting and challenging.

If we use our standards for judging, we may say that a Navajo youth lacks experience as is true of any youth brought up in an isolated area. If we can give him enough experiences to see the need of education, if the work we give him is interesting, challenging and meets a present need, if he feels he is making progress, and if all of his basic needs are met, will he be sufficiently motivated so that he will not be a member of our school mortality group? Will he be better prepared to meet his responsibilities in determining the direction in which the next century will move?

I think he will.

* * *

NAVAJO EDUCATION--WHERE DO WE GO FROM HERE?

Paul Jones, Chairman
Navajo Tribal Council

No higher compliment could be paid to the Navajo Tribe than the spirit exhibited here which reflects the dedication of each of you in helping to define and solve many problems confronting the Navajo education program.

It seems that only yesterday there were 27,000 Navajos of school age, of which only 17,000 were in school because no schools were available. We have come a long way due to new and enlightened leadership in Washington and in the Congress which has made it possible to offer educational opportunities for every Navajo child.

The specific problem confronting this conference deals with the teaching of English to Navajo children. I should like to remind you, however, that this is only one vital facet in a multitude of problems which confront our educational system.

The Navajo Tribe is growing at the rate of 2.25 per cent per year. Almost as fast as new school facilities are built, old facilities become obsolete. My point here is that the new administration must be made aware of the simple fact that our birth rate, plus the deterioration of many of our school facilities, poses an enormous financial problem. It has been estimated that approximately $45,000,000 could be spent on the Reservation today for new school construction without over-extending the program, but merely meeting *the immediate requirements.*

Until recently, we were a people living in hogans widely scattered across the Reservation. New economic development and job opportunities are creating growing communities at many locations. I refer especially to Shiprock, Fort Defiance, Chinle, Tuba City, and Kayenta. It is my hope that the day will come when adequate primary and high school facilities will be available in the communities. It is wrong to wrest a small child from the security of his family and send him far away to a strange land to attend school.

At the impressionable adolescent age level, it is an equally cruel situation which must be remedied in our long-range planning. Improved roads on the Reservation will make it possible to enlarge our school bus system to bring our children from distant points to the high schools of tomorrow. In some cases, it may be necessary for the public schools to construct dormitories.

On the immediate problem confronting us in the teaching of English, I am hopeful you will agree that a kindergarten program for five-year-old children is highly desirable. We are aware that the Navajo child knows no English until he enters the first grade. Exposure to good English teaching techniques at the tender age of five may be one answer to the problem.

I hope you have discussed the possibility of a summer school program for children who may not have had adequate opportunity to learn English in the lowest grades and for those who are having unusual difficulty with the English language.

There is something wrong in our approach to the teaching of English, or we would not be meeting here today. Somewhere along the line, we are not doing the job. Many of our otherwise efficient secretaries at Window Rock--highly efficient with their shorthand and typing--are unable to compose a sentence properly. It is disappointing to realize that some of our brightest boys and girls have never learned the difference between a sentence and a paragraph, nor can they point out the subject of a sentence. Their vocabularies are extremely limited, and their pronunciation is frequently sub-grade. It is my belief that no Navajo can write or speak good English unless he develops the curiosity required to make reading a pleasure. I have met college graduates who have not read a book since graduation, and many seldom, if ever, read a newspaper. Reading habits must be developed in the early years.

In our examination of the broad over-all program of improved Navajo education, we must not neglect the field of higher learning. As most of you know, our scholarship fund began with $5,000,000. We have now increased this sum to $10,000,000. I believe it will not be long before we should invest another $5,000,000 in our youth.

In the field of advanced education, I have visions of a junior college on our Reservation. Perhaps Tribal funds could provide the buildings and the States or the Federal government could bear the operating costs. Two years of junior college at home might provide the ingredients so essential in preparing Navajo boys and girls for higher education in colleges off the Reservation. I can also envision as a part of the junior college a special trade school with heavy accent on developing skills in the trades. The Navajo junior college I am projecting would not only be coeducational, but its doors would be open to non-Indians as well as Indians.

Let us approach these problems with boldness and without fear of experimentation with new practices. I should like to commend you educators for your many great achievements. Upon your shoulders rests the burden of accelerating the fantastic transition my people are going through. Every other Reservation program fades in importance beside yours.

* * *

PART II

WORKSHOP GROUPS

Group Chairmen

Le Roy Condie
New Mexico State Department of Education

Euphrasia A. Mitchell
Navajo Agency, Window Rock

Norma Runyan
Bureau of Indian Affairs, Washington

Mamie Sizemore
Arizona State Department of Education

Paul Sowers
Principal, Thoreau Public School

Miles V. Zintz
College of Education, University of New Mexico

RECOMMENDATIONS MADE BY WORKSHOP GROUPS

I. Educators should be familiar with the language and cultural backgrounds of the Navajo child and his community. Teachers must become acquainted with and have sympathetic understanding of the culture--customs, language differences, economic status of students and their families. Teachers must respect cultural patterns of the children and recognize that certain of these patterns are the very avenues through which common understanding and cooperation, which are so necessary for parental support of school programs, can be obtained.

II. An authentic handbook on the history of the Navajo should be provided for all educators of Navajo children which would include a bibliography of selected readings. This history should detail the cultural heritage of the people in a completely unbiased manner and should be of sufficient elementary readability so that Navajo students, including those in the special program, might read it.

III. Greater emphasis must be placed on experimentation in order to provide a more systematic and sequential approach to the teaching of English as a foreign language. The Navajo language is to be treated as a second (foreign) language and must be recognized as such. The difficulties encountered by Navajo students are not due to lack of ability and potential of students but consist of the methods and approaches used in "reaching" the students.

IV. Teachers of Indian children should have specialized preparation for teaching Indian children. Because of their cultural and language differences, Indian children constitute a type of exceptional children in need of special education at the present time. The specialized preparation of teachers was delineated by one study group to include the following competencies:

1. A knowledge of the cultural difference and its effect on conflicts in the value systems and on motivation and level of aspiration.
2. A knowledge of comparative linguistics, at least to the level of understanding the differences in the sound systems of Navajo and English.
3. A knowledge of how to teach English as a second language.
4. A knowledge of remedial teaching techniques.

Efforts should be made to improve the selection, training, and orientation of teachers.

V. The Fitzgerald Straight Language Key, as used by the New Mexico School for the Deaf, should be examined as a possible source of help in teaching English to Indian children.

VI. Workshops or other forms of in-service training should be held with teachers to disseminate the knowledge of materials presented in the conference. There should be systematic orientation and in-service training of teaching personnel with regard to materials tried and found appropriate, and methods and suggestions that work.

VII. Universities and colleges should be invited to participate in setting up research problems and conducting and evaluating such research concerned with eliminating problems confronting Navajo youth.

VIII. All guidance staff members should be required to meet state certification as counselors.

IX. In anticipation of the Fifth Navajo Education Conference, the plan of a number of workshop hours in study groups should be continued. Experts should be invited to direct the thinking of the conference. Any one of several problems that affect the educational program of the Navajo might become the theme of the conference. The following were suggested by study groups:

1. How is language rooted in culture and what do classroom teachers need to know about this?

2. How do social and religious values of Navajo children and their teachers differ, and what do classroom teachers need to know about these differences?

3. Evaluate the economics of the Reservation--its past, present, and future.

X. It is urged that specialists with significant training or experience be sought out and utilized in dealing with the special education problems which are rooted in language, culture and experience. Many Bureau personnel were highly recommended in one study group as consultants for this purpose. Also, when possible, colleges and universities should offer credit courses as a basic part of this special program.

XI. It is strongly recommended that a suitable agency (perhaps the Public Service Division of the Navajo Tribe) act as a clearing house for promising practices in education. Such an agency might implement the production and distribution of a publication to make available these practices which are developed to all concerned with Navajo Education. This agency could provide for the systematic sharing of such as the following:

1. Materials developed;

2. Methods used to good effect;

3. Personnel who have a particular contribution to make. A roster of such resource persons known to any agency should be developed for mutual use of all agencies.

4. Development of materials to provide for the orderly, sequential development of students in terms of linguistic, cultural, and experiential differences. This might be on the order of the Minimum Essential Goals developed by the Bureau of Indian Affairs. Good resource materials to be made available to all teachers working with Navajo pupils can be obtained from the following sources:

   a. Intermountain Service-Wide Library, Brigham City, Utah.
   b. Intermountain Service-Wide Film Library, Brigham City, Utah.
   c. Haskell Institute Press, Haskell Institute, Lawrence, Kansas.
   d. Joint U.S. Public Health and Navajo Health Film Library, Window Rock, Arizona.
   e. Arizona State Department of Education Library on Indian Education.
   f. New Mexico State Department of Education Library on Indian Education.
   g. Bureau of Indian Affair's Minimum Essential Goals for each level.
   h. The Word-Picture Card Sets, Bureau of Indian Affairs.

XII. Curricular adjustments to take care of the unusual background and needs of Indian students should constantly be made. In recognition that textbooks are one phase of this, state textbook adoptions should be so considered that wide and flexible use of textbooks in line with pupil interests and abilities is made possible. State departments should add approved books and pamphlets to the teacher's guides and to adopted textbook lists. Units on Navajo and other Indian tribes might be included at all grade levels, and material for teachers and pupils should be developed or made available on approved lists. Supplemental materials should be added on Indian history to text books.

XIII. The community-centered school concept should be utilized so that parents can learn concurrently with the students. Recognizing that this minimizes mortality of students, this should be most important where children live at home while attending school. Where the children live away from home, every effort should be made to involve the parents in the school program.

XIV. All the schools (Bureau, public, and parochial) must continue to teach basic skills through high school. This means that elementary reading, writing, and arithmetic skills must be taught at the level at which the child is functioning, no matter what grade he is in.

XV. The Tribe needs to continue to work hard toward compulsory school attendance in the same way that state laws off the Reservation do.

XVI. More vocational education might be incorporated in school curricula for older Navajo students who do not plan higher education.

XVII. Special sectional meetings should be included in state education association annual conventions for teachers involved in the teaching of English to Indian pupils. One study group recommended that steps be taken to effect an organization of all teachers of Indian children. Purposes would include identification and interaction of teachers engaged in a similar task, exchange of techniques and research, upgrading of teacher competency, and the enlistment of more teachers of better quality in the area of Indian education.

XVIII. A Navajo language and culture school for graduate students and carefully screened undergraduates on or within immediate reach of the Navajo world should be created. An intensive three-month program supplemented by a continuing on-the-job program of education and supervision may be the pattern of study. Administering, staffing, and operational details should be planned by a team of professional workers, such as educators, cultural anthropologists, and human development technicians.

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PART III

PANEL DISCUSSIONS

"Needs and Values of Language Development for Navajo Students"

Moderator: Dr. Vernon L. Beggs
Director of Schools
United Pueblos Agency
Albuquerque

"Promising Practices in Language Teaching"

Moderator: Dr. Frank Angel
College of Education
University of New Mexico
Albuquerque

NEEDS AND VALUES OF LANGUAGE DEVELOPMENT FOR NAVAJO STUDENTS

I. ADMINISTRATIVE NEEDS AND PRACTICES IN PROVIDING FOR A SECOND LANGUAGE PROGRAM

The school administrator's job is one of educational leadership. He must continually study ways to make the school program meet the needs of the Navajo students. He should know the following:

1. The largest proportion of Navajo children still come from non-English speaking families or from homes where only a very little English is spoken;
2. This is a handicap to their social and academic progress in the elementary and high school years;
3. That the most common criticisms expressed by Indian college students is that they were not taught enough English in high school. As a result, the administrator will be aware that a real need exists for providing a second language program for Navajo children.

After having determined this need, the administrator must make his staff aware of this and furnish the leadership that will lift their sights to see what needs to be done, and then mobilize all available resources so that proper action is taken. He must realize that he is the moving force, that he sets the tone, that he is the person who most effectively influences group action toward goal setting and goal achievement.

In addition, it is the administrator's responsibility to see that any necessary financial requirements are met. These might involve providing additional materials and supplies, improved physical facilities, and possibly more personnel.

The classroom should contain many things which will inspire language usage situations, such as pictures, plants, flowers, toys, a reading and a science corner. Although the ingenious teacher and her pupils will provide much of this, some money will be needed.

Another consideration is the teacher-pupil ratio. If it is felt that English as a second language can more effectively be taught if the classes are smaller, this would be possible only if more classrooms and more teachers are made available.

In summary, it might be stated that:

1. The school administator concerned with the education of Navajo children must be sensitive to their needs and be aware that a need for teaching English as a second language exists.

2. He must make his staff aware of this and furnish the leadership that will lift their sights to see what must be done and then mobilize to accomplish it.

3. He has the responsibility for providing necessary supplies, equipment, facilities and personnel so that program goals can be accomplished.

-- Henry A. Wall
Director of Schools
Gallup Area Office
Bureau of Indian Affairs

II. ENGLISH TEACHING FOR THE OLDER STUDENT

Although various aids help in teaching English to an adolescent whose background is that of a foreigner, the most effective method is still the teacher-individual student one. By the time a youngster arrives at the adolescent period in his life, he should have picked up enough English in the elementary grades, provided he has attended such grades in an English-speaking school and environment, that vocabulary is no longer his greatest problem.

He now needs to master pronunciation and enunciation of what he has already learned. His vocabulary will continue to increase without much effort if he can only learn to use fluently what he already knows. No two youngsters have the same speech weaknesses in terms of faulty pronunciation or enunciation, and here is where the teacher must work faithfully with each student on an individual basis. To illustrate, permit me to draw on my own experience.

When we arrived in this country from Hungary as a family of typical immigrants in 1912, I was eleven years old and had completed the first five grades of elementary school in Hungary. Three days after our arrival, a Truant Officer appeared at our home and through an interpreter informed me, as well as my parents, that I would have to go to school, much to my disappointment.

I had no trouble building up a vocabulary at the hands of the neighborhood gang, but proper pronunciation was another thing. My first-grade public school teacher saved the day by spending many recess periods with me personally in an effort to modify, if not eliminate, my "foreign accent." I shall be eternally grateful to this dedicated teacher for her personal interest and willingness to go the "second mile."

-- Joseph A. Poncel
Superintendent
Ganado Mission School

III. DEVELOPING FAVORABLE LEARNING SITUATIONS

How does one develop a favorable learning situation? Consider the following home environment: No running water; no electricity, a diet of meat, bread, potatoes, coffee; very few household furnishings making the question of housekeeping very simple.

But in this home, the child has love, security, and is wanted. The parents want it that way so the child attends school near by.

Many young people have mixed feelings about school. Some have attended distant boarding schools from the beginning, while others have attended local schools first. Their impressions are formed of the people and the school where all things are strange. New ways of doing things have to be learned, and the children are curious and anxious to explore new things.

The classroom should be attractive, clean, and orderly. Well-made plans and teaching materials must be ready. Is the teacher happy? Does she like people? Does she have a sense of humor? Does she wear a pleasant smile?

Good habits must be taught starting with the first day of school. In pre-first and beginners classes, the teacher should not leave bad work and study habits for future teachers to undo.

Teachers should expect good work. They should be patient, and teach kindness and respect for parents to children. They should be given praise when it is deserved.

-- Ethel Yazhe
Educational Specialist
Ft. Defiance Sub-agency

IV. PRINCIPLES IN TEACHING A SECOND LANGUAGE

Five principles to be considered in teaching English as a second language are:

1. Correct pronunciation is important.
2. Speaking has to come before reading.
3. The Navajo way of life must be understood.
4. Experiences familiar to the child must be the basis for new school learnings.

5. There is need for special training of teachers.

-- Robert A. Roessel, Jr.
College of Education
Arizona State University

V. MEETING THE CHILD'S SOCIAL NEEDS

The child's social needs must be adequately met. He must be a happy child. He needs to feel secure, to have social approval, prestige, praise, admiration, friends, a sense of belonging, a feeling of acceptance, and affection.

He needs a well-planned program which will use all his sensory avenues and extend his experiences.

He needs a superior teacher who knows language development, understands children, their interests, needs, and capacities, and knows the parents.

-- V. Hunt
United Pueblos Agency
Albuquerque

VI. IMPORTANCE OF LEARNING FUNCTIONAL ENGLISH

No matter how many sheepskins a Navajo boy has at home nowadays, he needs to win one at high school, and perhaps even gain a college sheepskin.

Teaching good English, teaching precise English, teaching proper letter writing skills must be stressed.

-- Howard McKinley
Health Committee
Navajo Tribal Council

VII. THE SCHOOL SITUATION

The staff working with the teaching of Indian pupils should have the following qualifications:

1. Special training and a basic understanding of problems relating to the teaching of Indian pupils, including:

   a. Cultural background
   b. Indian environment
   c. Indian language
   d. Indian traditions

2. Willingness to experiment with new and improved methods and techniques.

3. Willingness to share methods and tools of learning with fellow staff members.

The staff should be willing to undertake a continuous in-service program, and should be dedicated to solving the Indian language problem.

There should be no more than twenty pupils to the classroom. Placement of pupils according to academic level should be emphasized. Materials are needed to meet the teaching needs of the teacher and the learning needs of the pupils.

A continuous instruction program concerning vocabulary and word meaning is needed. The language arts program is an all-day, every-subject, program, and should be recognized as such. Teachers should use materials within the capabilities of pupils. Vocal response in complete sentences from all pupils should be required, and language arts need to be applied to all written work of the pupil. Teachers should take nothing for granted about the child's knowledge of the language program, and they must recognize that patience is a prime requirement in developing the language program.

Parents should learn that attendance is a key factor in the progress of any child and that the use of English outside the school is needed by all Indian pupils. The home should supply the child's sense of responsibility. Parents need to realize that the public schools are *their* schools and that they can, by their own individual efforts, assist their children and improve their schools.

We must recognize that time is a factor in the solving of the language problem for the Navajo. Two generations will likely be needed to solve completely this problem.

-- Robert E. Karlin
Superintendent
Central Consolidated Schools
Kirtland, New Mexico

PROMISING PRACTICES IN LANGUAGE TEACHING

I. TEACHERS FOR NAVAJO CHILDREN

Many of you probably recall with vividness your first assignments in working with children who had language handicaps. There is no doubt that thousands of questions flooded your minds as you attempted to state the educational problems of your students. Not only were the problems difficult to state, but the answers were hard come by. If you were fortunate, you had someone close--a fellow teacher or a principal--to give you the benefit of his experience. If you were unfortunate, you found yourself with a principal or fellow teachers who were as new as you or relatively inexperienced. This practice of hiring the untrained and inexperienced has gone on for years, and is how most of us were hired.

This question might well be posed, "Are there any promising practices that have been designed to cope with this problem?" There is a possibility that there are a few aids; two of them may be an orientation program and a picture card file for beginner cildren.

But before exploring these possible aids to the new teacher, let's examine the problem of hiring teachers a little further. How long will we continue to hire the untrained and inexperienced? How long will we have new teachers who are confronted by the same problems of adjustment as we were?

Let's look at the problem of turnovers for a moment to see if there are any "promising" practices that can be developed to cope with this problem. The NEA's research of the 1956-57 school year indicated that the teaching staff in metropolitan areas underwent a 25 per cent turnover. The question might well be asked at this time, "What then, is the turnover for rural Indian schools?" We do not have accurate statistics (you see there are other kinds of statistics, that's why I used the adjective "accurate") but there seems every indication that it might be between 10 to 15 per cent. This might seem an indication of stability in comparison with metropolitan areas. But the tremendous expansion creates an influx of additional new teachers who need to know how to cope with these problems of second language development. So the problem of recruiting new personnel is a lulu.

I imagine that the answer to this problem is one of the finest services that could be performed by the universities and colleges in the Southwest: the expansion of guidance services to prospective teachers to encourage them to enter the field of Indian education. What school superintendent would not look forward to the departments of Indian education being able to supply them with completenly trained teachers every year? How Navajo education would advance then!

Last year, the Navajo Agency alone hired one hundred new teachers. Expansion claimed fifty-eight of those new teachers, it's true; but if a poll were conducted here and now, I'll bet you would come up with at least two hundred new teachers needed next year by the various educational agencies represented at this conference. As a wild guess, I'll bet there are at least 1,000 classrooms represented by this body. It would seem to me we have a need for a "promising practice." Here seems the most vital role that colleges and universities can play for us: supplying the tremendous demand of competently trained new teachers that are needed.

What are some of the "promising" practices that can be used in the interim? All of you realize the effectiveness of orientation programs for new teachers. We in the Bureau recognize an orientation program as a life belt in a sea of confusion. We try to buoy up a new teacher. She does not have to drown in the sea of isolation. Nor does she need drown in the feeling that she is all alone in coping with teaching English as a second language. There are many aids we can give her until her proficiency is completely developed in coping with the undercurrents in Navajo education.

For example, we attempt in orientation programs to arouse the empathy of English-speaking teachers (teachers who usually have no knowledge of the complexity of second language learning since they speak no second language) for the tremendous task that the Navajo child has. We reverse the role in some classes--having the English teacher in a Navajo classroom with the Navajo teacher refusing to say anything in English. The new teachers are usually shocked into an awareness of the tremendous task that the child has. One of the greatest advantages of this program is that it reduces drastically the number of people who might wonder if the Navajo child has a mentality lower than other groups in the United States.

In addition, we attempt to supply them with other instruments that they may find helpful. For example, every good primary teacher learns the value of a picture file early in her career. But frequently that picture file is not developed with a Navajo child in mind. And more frequently than not, the beginning teacher does not have one. So a picture file has been developed for the beginners grade and one for the first grade. These picture files were developed by 378 Navajo teachers (people who knew what they were talking about) at a workshop at Arizona State College in Flagstaff in 1958. The explanation of the file is simply stated in the manual to any of you who care to read it.

The second set was developed at a workshop in Tohatchi in June, 1960. There is a box on display at the conference. One of its greatest advantages is that it gives the new teacher a systematic approach to language development just as your basic readers give a systematic, sequential approach to the teaching of reading. It is an aid during the period of time the new teacher is trying to get her feet on the ground. It may prove to be a "promising practice."

-- Donald J. Fosdick
Branch of Education
Navajo Agency, Window Rock

II. TEACHING AIDS

A thousand-and-one instructional aids tempt the teacher these days. American business has not overlooked the growing school market. School supply catalogs are filled with gimmicks and gadgets guaranteed to teach anything in the curriculum--and all have a price tag attached.

A resourceful Indian-school teacher will want to make up some of her own teaching aids because (1) they'll be better suited for the specific instructional need in her classroom; (2) it's fun--and fun for the children if she lets them help; (3) they cost little; she can have a whole roomful of attractive three-dimensional aids on almost no budget at all; (4) the ideas can be drawn from, or related to, the Indian child's own environment; and (5) they afford a change from the monotony of "flat" things--paper, charts, picture cards, and the blackboard.

On page 44 are sketched some teaching helps that have been tried out in numerous primary classrooms with Indian enrollment. They seemed to work reasonably well. They were quite interesting to the children; it appeared that, repeated often enough, the desired concepts would be taught (or learned); they provided child participation (which we want) and made the teacher's role less important (which we also want).

1. Carton with dividers

This is extremely easy to make. Simply get a good-sized carton from the super-market with the bottle dividers still intact; dissemble the dividers for easier painting. Paint the inside of the box, and the dividers, one color--say corn yellow--and the outside of the box a greyed blue. Reassemble, place on edge, and it's ready to teach "top row, second row. . . bottom row," and so on, as follows:

Teacher: Who can put the ball in the second box in the top row?

Pupil (as she performs): I'll put the ball in the second box in the top row.

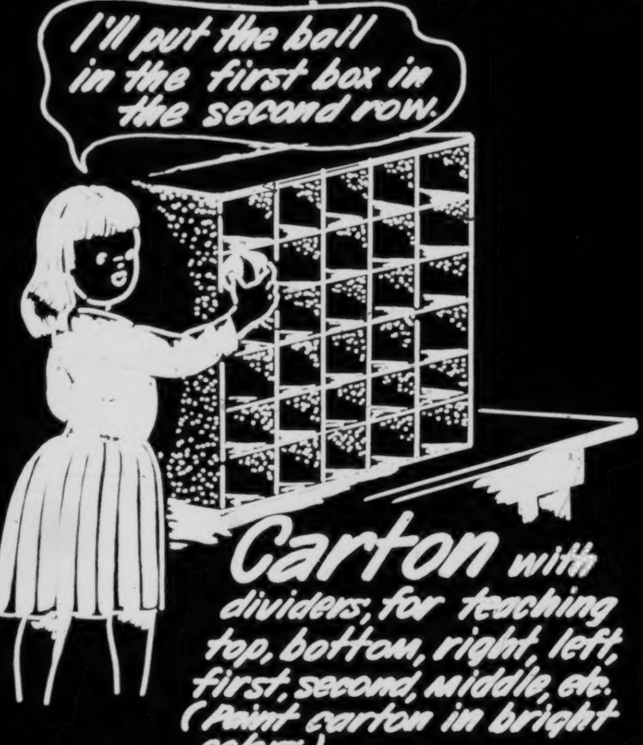
And so on. The device is more useful if a middle row and/or column is provided. Grocery cartons do not usually come with a middle row (if you stop to think), but one can sometimes be worked out by stapling two boxes together.

Caution. The rows in the carton, and in arithmetic, run horizontally; rows of seats in the classroom are usually thought of as vertical to the pupils and to the teacher. An explanation may be in order.

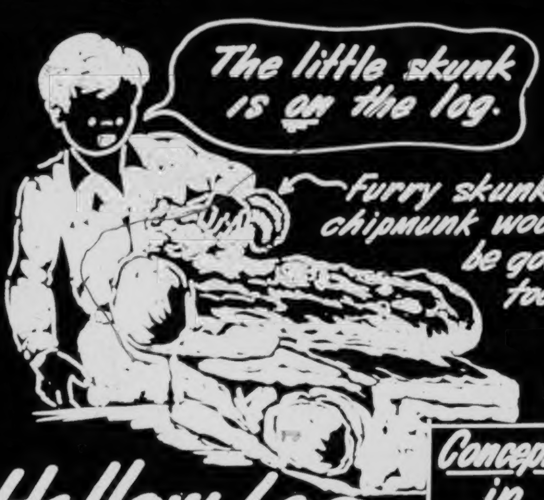
2. Hollow log

A 10x12x8-inch carton is resealed, then cut to receive a 16-inch length of cardboard tube, the latter 4 or 5 inches in diameter.

Instructional Aids
for teaching English language concepts to Indian children

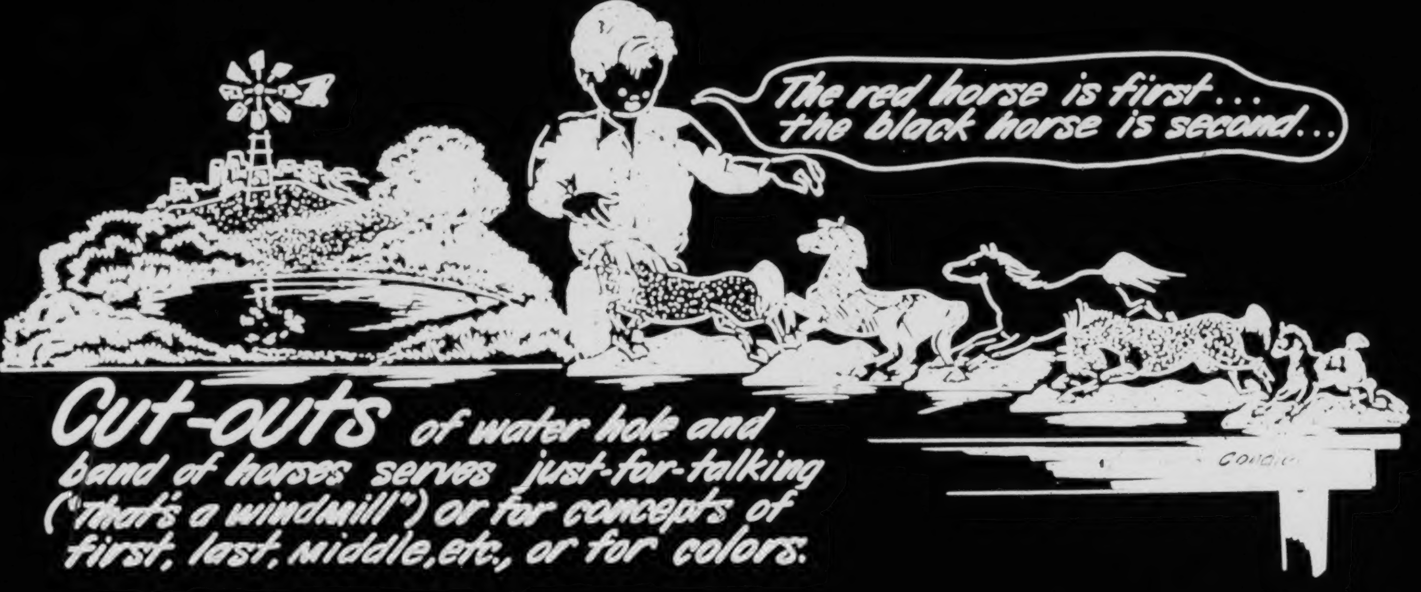

I'll put the ball in the first box in the second row.

Carton with dividers, for teaching top, bottom, right, left, first, second, middle, etc. (Paint carton in bright colors.)


The little skunk is on the log.
Furry skunk... chipmunk would be good, too

Hollow Log Made of paper mache', tube, and carton. Hole in "rock" is little skunk's home.

Concepts
in
on
under
over
through
etc.


The red horse is first... the black horse is second...

Cut-outs of water hole and band of horses serves just-for-talking ("That's a windmill") or for concepts of first, last, middle, etc., or for colors.

Paper (tough wrapping paper is good, but most anything), pasted both sides, is laminated onto the whole thing to hold it together and to simulate bark and knots. The idea is to represent a length of hollow log embedded in a rock. A den for the little animal you'll be using can be made by securing a length of tube in a lower corner of the box, and then cutting an entrance into the den through the wall of the box. Paint medium brown, "antiquing" with dark brown touched with scarlet while still wet.

You can then tell a story about the little skunk (or chipmunk or whatever it may be) who lives in the den, who comes out to play, strays far away, is called back to play near home, who jumps up on the log, who goes in the log, through the log, jumps over the log, and runs around the rock. Have the children put him through the same antics, and then have the children perform similar actions themselves.

3. Horse cut-outs

Horses are dear to the heart of every Navajo child, and the water hole with its windmill (the children call it a well) is a familiar sight in Navajoland. The horses and water hole scene are cut out of wallboard, but could be made of oak tag, perhaps easier for a teacher to do.

At beginning level, the arrangement may be used to elicit such expressions as, "That's the windmill, That's a tree, That's a red horse, That's a white horse," and so on.

More talkative students can tell such sequences as, "The red horse is first, the black horse is second, the white horse is third . . . the little colt is last."

Be sure to relate this to the lunch-time line-up; "Jose is first, Jackson is second, Paul is third . . . and Rita is last."

If instructional aids are valuable in the Anglo classroom, they are infinitely more important in the Indian classroom. Remember, the Indian child must not only come to comprehend a sometimes-elusive or strange concept; he is also faced with summoning the right vocabulary from a foreign tongue to express the concept. Instructional aids, particularly three-dimensional aids, provide him with a concrete representation of the idea, and they serve, something like puppetry, to divert the child's attention from himself so that he can find oral expression.

The poetry excerpt on page 46 was produced by the Indian students of Navajo Gospel Mission, near Oraibi, Arizona. It was a cooperative endeavor- a composite of the ideas and phrasing of many students. It was written afte the students had explored the prose and poetry of many writers. It illustrates what may be accomplished when the appropriate "literary climate" is created in a school. The original work is more than 200 stanzas in length. Mrs. Gladys Zook, director and teacher at the mission, graciously permits the printing of selected sections of the work in this report.

-- Le Roy Condie
New Mexico State Department
of Education

THE NAVAJO: HIS LAND AND HIS PEOPLE

The Navajo looks out across his land:
Buttes, standing like statues,
Enormous monuments, memorials,
Of water, rushing after cloudbursts,
Of sand, driven by the wind;
Colors--orange and red and brown,
Faded blue and purple far away.
Shaped like Hopi villages in the distance
Or tomb stones or like owls or totem poles,
Stage coaches and ancient people;
Rise up, pointing toward heaven
From the hot dry desert.
Desert:
Burning sand, dried up water holes,
Scattered sage brush, withered grass,
Shifting sand dunes,
Deserted, lonely.
Reflecting the sunset clouds,
Uniting earth and heaven
Into a patchwork quilt of glory.

The Navajo looks out across his land:
Green grass for cows and horses,
Sheep and goats;
Cedar and juniper trees for shade and firewood,
Perfuming the air after rain,
Or like incense in the fire.
Pinon pines, a money-producing tree,
Their nuts a favorite food of the Navajo.
Russian olives beside the springs,
Cottonwoods along the streams;
Mesa land, his home.

The Navajo looks out across his land:
Mesa land for miles and miles,
Broken by the rain's water.
Gullies, washes, canyons, rivers--
Oraibi Wash, The Dinnebitoh,
Glen Canyon, Canyon de Chelly,
The Little Colorado, the mighty Colorado;
Broken by hills and mountains--
San Francisco Peaks, Gray Mountain,
Agathla, Navajo Mountain, Black Mountain,
Big Mountain, the Lukachukias,
Shiprock and Window Rock.

The Navajo looks out across his land--and wonders--
About the future of his tribe and land.
Who will control it?
Navajo? White man? Good or Bad?
Education? Morals?
Freedom of religion allowed?
Cities or camps?
Houses or hogans?
The Navajo wonders.

III. USE OF PUPPETS

The possibilities for using puppets as an aid in teaching English as a second language were discussed. Children like to make and operate puppets, and they are likely to talk to and for the characters. Puppets are essentially actors and are best used dramatically. If the structure of drama is understood, teachers and children can develop their own plays. Drama is essentially a conflict between the main character who wants to accomplish something but is opposed by other characters. His action in overcoming the obstacles put in her way forms the plot of the play, and maintains the interest of the audience. In using drama in English language teaching, plays can be built around special problems such as the need for good pronunciation, the understanding of the meaning of words, the necessity for acquiring a vocabulary and so on. For instance, to stress the desirability of learning English, a plot can be developed in which the hero is unable to solve his problems until he has mastered the language. Presented in dramatic terms by puppets, such a play not only gives the participants practice in dialogue but also points a lesson. Simple paper rhythm puppets are useful for drill in pronunciation, inflection, volume, and conversation.

Some small puppet characters were shown to the conference which were made from cardboard cones and gourds to represent members of a Navajo family, which can be moved around on a table as the children speak for them. There were also imaginative characters made from cardboard tubes, spools, paper and other common materials. When a stage is desirable, a piece of drapery supported on uprights fastened to a table serves to conceal the operator--an advantage when working with shy children.

As a valuable reference for making simple puppets, and for creating plays for them, Batchelder and Comer, Puppets and Plays, A Creative Approach, published by Harper, 1956, is cited.

-- Marjorie Batchelder McPharlin
Santa Fe

IV. SUGGESTIONS FOR MANAGING THE PRE-FIRST GRADE ROOM

The first thing that we do is to learn "sit down," "stand up," and to sit in the desk or chair and not on the floor as some children are sure to do. The second thing is the use of the rest room. I always say "wash room" because this is something concrete that the child can see and do (he washes his hands). I separate the boys and girls and go with each group. We must remember that many of these children have never seen running water--or a commode. I say "toilet" because he can connect this with the old privy he has at home (if he is fortunate enough to have one). I use Navajo words as "toe"saying the same thing right after it in English. I teach cold water as "Descause Toe," and follow the same procedure with each noun, paper, soap, etc.

The next thing is the lunch room. We go early because here, too, is a teaching project. We learn that this is a spoon, this is jello, that this is cheese. We drink our milk. We learn all the different foods. We learn right and left. We learn to leave the table clean, no food on the floor. We say, "Please pass the salt," "Thank you," "You are welcome," "Excuse me." By the end of the year, we are far enough along to say, "We get the milk from the cow. . . the ham from the pig . . . the jello is orange."

I gain the child's confidence by helping him not to be afraid. To do this, I use familiar words in Navajo, such as yata, hay hogona, no jona, hucko, toe, skinto, no ba i and others, saying the English word right after it. By the end of the first half of the year, I seldom say a Navajo word. The children are capable of using many phrases to build sentences, such as, "I want, I have, I see, this is, that is, tell me about it, she said, he said, May I? What is this? What does it do?" I use many questions because it is much harder for the Navajo child to ask a question than to answer one.

By the end of the year, I seldom hear any Navajo. I always say, "You know how to talk Navajo and that is good. Now we must talk English." The children tell the same thing to others whom they hear talking Navajo.

To begin with, I always tell the child something new because he doesn't know it. I find the reason that children do not respond is because they don't know. They are not sullen as some think.

The child has a sense of humor. Don't hurry him too much or he may stutter and stammer, but will not forget. I say, "Yago (loud) and hold your chin up." After all, this is habit. He has been taught to show respect for his elders, and you are teaching him the opposite. Later the child holds his head up and talks loudly enough to be heard at the back of the room and thinks nothing of it. I never do anything the child can do, even though I could perhaps close the door twenty times while he is doing it once. He learns both the words and the actions and a good foundation is laid.

I do the pointing only when it is something new. By the end of the year, the children are quite capable of carrying on a day's school with very little help from me.

I always alternate the boys and girls instead of boys first as they have been used to. This prevents many pitfalls later on in both work and play. Thus, they take each other as equals. Of course, there are times when boys and girls work or play alone.

I teach the child in sentences, short ones at first, to be sure, but seldom a single word. For example, "I want paper." Later on, we are able to say, as we learn to count, "I want five (four or six) pieces of paper (crayons, or whatever it is)." I teach him to say, "My name is Tsosie Pete." Later, he says, "My father's name is . . .; My mother's name is . . .; My sister's name is . . .; My little brother's name is . . . ." By then he thinks very little of using the phrase; it is his and he can use it from now on. I teach "My birthday is . . . I am six years old. I live at Bloomfield (or wherever he does live)," and many more sentences which become his own. By the time they register the next year, they know most of the answers and can answer very naturally.

I teach cleanliness all the time, but I have one special period each morning when one child checks all the others. She looks at his elbows and says, "The elbows are clean." She asks the others about the clothing. The children answer: "The shirts and pants are all right." "The slip shows." "The dress is too long." "The shoes are not tied." The children are proud and try to look nice. I have succeeded for the first time this year in having all the girls' dresses shortened. I find that this causes less embarrassment, and the children feel more sure, more natural, and more secure among other children.

I find that very little discipline is needed. If any is needed, the children do it. If someone has been naughty, I say, "What about that? Do you think that is nice? What shall we do?" The children always think of something and it is much more effective. Later the children say, "James was naughty. He was hitting." We find out why. If James was at fault, the children say, "No paper for James" (or no colors or no clay). I make sure he knows why he is being punished.

Manners are easily taught, and I begin the first day with "Please," "Excuse me," "Thank you," "You are welcome." The children not only use them with me but also among themselves. By the end of the year, they are natural (Other teachers as far as the fourth grade say the children are very polite.

I use very few props. I do not have time to take care of objects. Besides the time is best spent in learning the things the child has to know. To be sure, we have toys, but they are always a teaching project. If we have colors, it is a privilege; there is always a reason for them. To be sure, we have no time just for busy work.

For rest periods, we stand up and learn out, up, back, front, "I can hop,""I can jump," "I can walk," "I can run," and many others. We also sing The children like this and have learned many songs, and all want to sing alone and are not a bit frightened.

A typical day follows in narrative description.

The first thing we do is count for lunch-a different child each day. Who tells Mrs. T. or Mr. B? Of course, there are 27 "May I's." The child's shoes must be tied, shirt buttoned, clean face and hands and above all, he or she must talk loudly.

While this child goes to the office, the others go to the wash room. By this time the child is back and I always ask--"Who did you tell?" "I told Mrs. T. (or Mr. B.)." "What did you say?" "I said, 'We have 27 (25-18) boys and girls for lunch today.'" "What did Mrs. T. (or Mr. B.) say?" "He (or she) said, 'Thank you.'" "What did you say?" "I said, 'You are welcome.'" This child hurries to the washroom.

The others are returning. If someone has been naughty, I am told, "James was naughty." "He was? What was he doing?" "He was hitting (or whatever it was)." I ask one of the children, "Were you a good boy? (or a good girl)." The answer is, "I was a good boy (or girl)," or "I was a naughty boy (or girl)."

Then I ask, "What shall we do?" Of course, there are several answers.

What's next. I call the names and the children answer "I am here." If one is absent, they say "Fannie is not here," "Polly is in the other room," "Tom has chicken pox," or "Raymond missed the bus." If someone says the wrong thing, another is sure to say, "That's not right," or if someone is inattentive, someone says, "Tsosie is not listening."

The calendar is next; there are 18 to 27 "May I's." This is because he or she wants to be the pointer. The one that points must know. If I call on one that doesn't know, as I often do, I hear "Ida don't know." We say the month is January; the year is 1961. Today is Monday; tomorrow is Tuesday; yesterday was Sunday. Every child has a turn, but only one points as the months change. The children learn to look each day for a new one; they are very happy when they find a new one. "What's that one?" We talk about it.

What's next? The pictures are next. We have time for only one or two to point here. As time goes on, the questions and answers are longer and more in number. They begin one day at back; next day at front. Each watches for his turn. We never forget to talk loud. If we do, I say, "Can you hear Bessie?" The children answer, "Bessie don't talk loud."

These are the questions and answers the children are doing now: What do you see? (I see the cow.) What color is the cow? (The cow is black.) What does the cow do? (The cow runs, walks.) What does the cow give us? (The cow gives us milk or meat.) What does the cow say? (The cow says moo.) Is the cow an animal or a bird? (The cow is an animal.) Why? (It has skin.) Tell me about the cow. (The child tells anything he likes.) What is that? (That's a cow.) What does the cow eat? (The cow eats hay.) What does the cow drink? (The cow drinks water.) The pointer is then handed to another child with "Thank you," "You are welcome."

We rest here and stand up; hands OUT, UP, BACK, DOWN. The next child goes through the same set of questions.

"What next?" I ask. The numbers are next. The child does the pointing, asking, "May I?" We count to 100. We count objects. We say and know the number words to 10. By the end of the year, all count to 100 by one's; some by five's; some by ten's; some by two's. We can add and subtract and we know what we are doing.

Next, we say the Pledge and I ask questions such as: "What color is the flag? How many stars and stripes does the flag have? What is the U.S. Capital? Who is U.S. President?

What is next? The colors are next. If the pointer goes straight down the list of color words, someone is sure to say, "Skip around." We make sentences as: "My shirt is red," "The mother's dress is purple." Each child thinks of his own sentence and uses the word pointed to.

What's next? Time for recess. The children have learned the hours on the clock and where the hands are for recesses, lunch and bus time. I alternate rows for getting coats. We put the coats on like ladies and gentlemen. "Who are the ladies?" "The girls." "Who are the gentlemen?" "The boys." I ask "Who's first?" "Who's last?" "Who's second?" "Who holds the door?"

Back from recess. Time for writing. Someone gets the pencils and passes them. Each row comes and says (after counting), "I want 2 (or 3 or 5) papers." "Thank you." All the children write names on one side of the paper and numbers on the other side. Pencils up; papers up. Count the pencils (if I forget, someone tells me).

Time for lunch. Go to wash room and back. Get in line by rows--a straight line. At lunch we do a great deal of learning before the other children come because we go earlier. The children know that six children sit to a table. They learn how to get the tray and the spoon and how to open the milk. We talk about the foods. "This is CHEESE." "This is JELLO." "That's BREAD." We have learned the foods. We learn "right hand," "Please pass the salt," "Thank you," "Excuse me," 'Leave the table clean," and many more. After lunch the children go to the playground.

Classes begin again at 12:30. We begin by "Good Afternoon," and "Go to the washroom."

Story time (each child tells a story). They are short, and there are many "and's," but some of the children can talk for two or three minutes. They are not afraid to talk if we are alone, or if we have visitors (which there often are). They are not afraid to go to other first grade rooms to tell stories. They story may be "My mother cooks the dinner, and I ride the bus and James was fighting at my house. My little brother goes to the ditch, and I have the new slip." I always ask each child which story is best, and the child says, "I think James' is best," or "I think mine was best."

Here we rest (usually we sing). What's next? Toys are next. We go through the same procedure as with pictures except the children line up two rows of chairs. I always

2 OF 2

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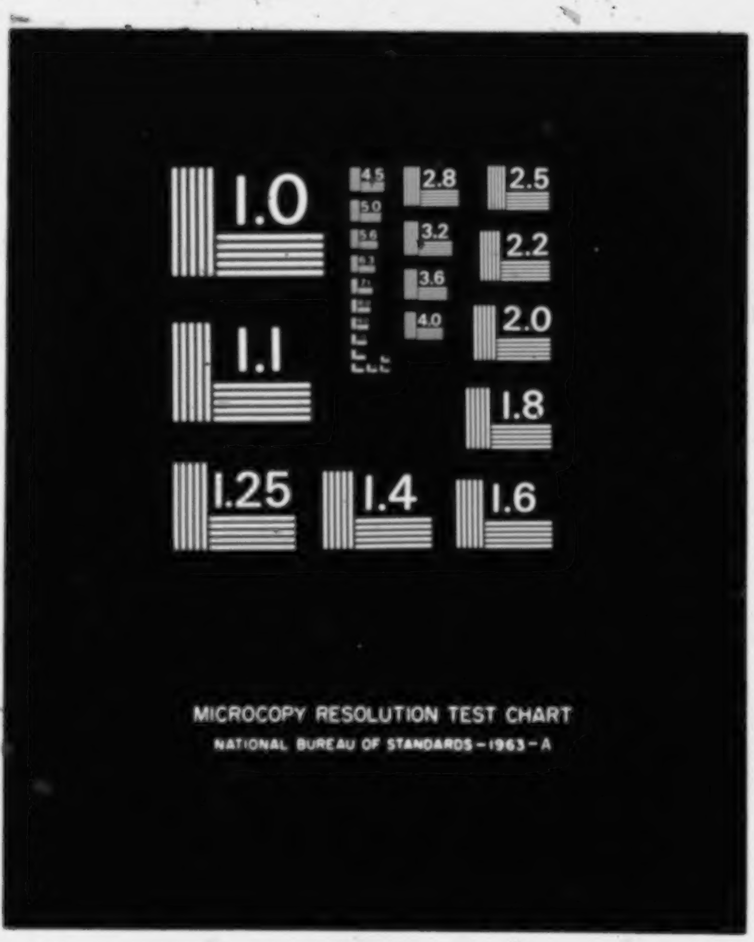
1.0
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MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS-1963-A

say 12 or 13 or 10, whatever one-half the number of children is. We count, and I ask, "How many more?" If we need 12 and there are 10, the children figure out two more.

What's next? Recess is next. After recess, we do the words. These are nouns (as car, truck, girl, boy, leaf, monkey). Each child knows the word and makes a sentence as, "I see the monkey," I ride in the car." Later we do other words such as are, is, will, have, this, that, what, how, where.

What's next? Sometimes we have time to draw the new toy we have used that day, or time for clay or time to sing. Then it is time for bus. I always tell the children something as they go to the bus. If we are late and I forget, they are sure to tell me the next day, "You forgot to tell us," and so I did . . . . but that's a day of pre-first.

Mrs. Bramhill, Teacher
Bloomfield Public Schools

V. TEACHING ENGLISH SOUNDS AND WORDS

The use of Steps to Mastery of Words by Nadine Fillmore as a means for teaching Navajo children new English sounds, new words and meanings is recommended. Steps to Mastery of Words provides for learning the fifty basic sounds of the English language.

Miss Fillmore says that the method teaches the pupil to attack strange words effectively, to spell all words accurately, and to read various combinations of words understandably.

(Editor's note: A. J. Harris, How to Increase Reading Ability, Longmans, Green and Co., New York, 1956, evaluates Nadine Fillmore's materials for middle-class Anglo children in this way:

"Steps to Mastery of Words, by Nadine Fillmore. Aurora, Ill.: Educational Service, Inc., P.O. Box 10. Includes four guide books for teachers, five phonograph records giving recorded lessons for teachers to imitate, four pupil word-study books, and a Read-More, Spell-More Sound Chart with a black sound stick giving initial consonants, and a red sound stick giving common word endings, with which words are built. This system carries isolated drill in sounding to its logical extreme." (Page 360)

-- Sister Maria Goretti
Sisters of the Blessed Sacramen
Houck, Arizona

VI. REPORT OF THE PILOT STUDY BEING CONDUCTED IN THE PRIMARY GRADES AT SHIPROCK BOARDING SCHOOL

Mrs. Elizabeth Willink, a teacher at Shiprock School, used the Fries-Rojas Teachers Guide, American English Series for Grades Four and Five, with a class of third graders for approximately four months during the 1959-60 school year. Results were considered outstanding.

Teachers began asking, "Why can not the Indian Bureau develop a graded sequential guide for Navajo children?" We do have guides for Arithmetic, Reading, and other graded subjects.

A committee of ten was appointed to work at developing a guide for use with Navajo beginners. I was chosen to be the chairman of the group. Permission was obtained from the D. C. Heath Company to use the Fries-Rojas material as a guide in this endeavor. After agonizing for four weeks in June, 1960, in a workshop at Tohatchi, New Mexico, we came up with the guide presently in use in the pilot study.

The course offers among other things:

1. A lesson plan for teachers attempting to teach English as a second language.
2. Sentence patterns arranged in sequential conversational situation
3. Sentence patterns with the intonation marked as a help to the teacher.
4. Vocabulary in sentences geared to the needs of Navajo beginners.
5. Units, which help the child identify himself in the classroom at first, then continue in ever-broadening conversational experience
6. Helps with the articles a and the; helps with verb endings, tense singular and plural forms, etc.; extensive drill with pronouns an other parts of speech. In fact, much practice with correct grammar is given in the sentence patterns without mentioning grammar as such.
7. Enough drill to enable the children to memorize the needed sentence patterns.
8. Opportunities for children to learn to ask as well as to answer questions.
9. Suggestions for utilizing materials, that have been prepared by B.I.A. Education personnel, such as the picture cards.
10. Helps with sounding and suggested titles of poems useful in providing more practice with certain sounds.

Part of a tape, made by beginner students using the patterns suggeste in the first seven units, was played.

-- Ruth E. Werner
Academic Department Head
Shiprock Boarding School

PART IV

SUMMARY AND BIBLIOGRAPHY

CONFERENCE PARTICIPANTS

EVALUATION OF PROGRESS OF CONFERENCE

The conference has been characterized by spirit of earnestness and urgency. The following are some of the highlights in sessions thus far which suggest factors involved in the progress of education among the Navajo people:

1. Opportunities exist today only if Navajo children acquire an adequate mastery of English.
2. Individual achievements are examples of what can be done. Our task is to determine how we can provide the necessary situations for comparable achievements of the majority of Indian students.
3. The need for sensitive, understanding, dedicated teachers is vital to the success of the education of Indian children.
4. The advantages of the understanding of language structure are very important in this program.

These are some of the indications in the conference thus far which appear to evidence promise for the future of Indian education in New Mexico:

1. The participation of the Governor of the State reveals the extensive interest in the affairs of the Indian people.
2. The wide-spread participation of colleges and universities illustrates the future potential in developing research, techniques, and other media for a strong program.
3. The interest and initiative of the Indian people themselves are all-important to the cause of education in this area.

The following suggestions have been made by the evaluation committee:

1. That workshop groups follow more closely the outline that has been provided in order that comparisons may be made.
2. That there be more follow-up after various demonstrations.
3. That consideration be given to a continuation of the study of the topic, thus possibly eliminating some repetition and overlapping.

-- Charles S. Owens, Director
Division of Indian Education
State Department of Education
Santa Fe

TEACHING ENGLISH TO NAVAJO CHILDREN

SUMMARY

1. Many teachers in the Navajo program are doing a fine job of incidental language teaching--teaching words, phrases, and sentences in connection with social experiences, classroom routine, stories, songs, etc. These efforts should be commended and encouraged. It is largely through such experiences that the Navajo child becomes acquainted with the cultural frame of reference within which English operates.

2. While such *incidental* language-learning experiences should continue to be offered during most of the school day, *some* part of the day should be devoted to *carefully graded* instruction in the English language as a system of signals. This instruction should be based on a syllabus, which in turn should be based on a comparison of Navajo and English to provide help on specific difficulties growing out of the differences between the two languages. Matters of pronunciation and structure (grammatical constructions) should be included. (Of course, the *children* need not know that they are following a systematic course of instruction, but the *teacher* should be aware of very specific language goals for each English lesson.)

3. During the part of the school day devoted to systematic language instruction, the learning of vocabulary should *not* be emphasized. Vocabulary can be learned through incidental social experiences; structure cannot be efficiently learned in that way. The paramount importance of structure has become widely recognized in all modern programs for teaching any foreign (or second) language. For example, a 1960 manual for students of French states: "No one has any doubt which of the two--structure or vocabulary--is the more difficult to acquire and make reflexive i.e., automatic and "instinctive" . Once the structure comes as naturally to the students as it does to the Frenchman, he will have as little difficulty in enlarging his vocabulary . . . as does the Frenchman himself." (K.S. Pond and J. Peyrazat in the Introduction to the Teacher's Book for *Quick-Change Audio-Drills in Fundamental French*.)

4. The aim of each English lesson should not be to "cover" material, and the aim should not be to give the children an "understanding" of the points under attention. The aim should be to build *habits* corresponding to the habits of persons who speak English natively. One builds a habit by doing something in the same way over and over again, and by being rewarded somehow for doing it that way. As applied to the learning of a second language, this means repetition-with-variations, in a meaningful context, along the lines suggested by such texts as the *Fries American English Series* by Pauline Rojas, or the series for Tagalog-speaking children prepared by Lois McIntosh and others (University of California at Los Angeles). These texts are recommended for study and possible adaptation to the Navajo program. It was encouraging to learn that some teachers at the Conference have already experimented with the approach represented in those texts, with gratifying results.

-- Virginia French Allen

FURTHER NOTES ON TEACHING ENGLISH AS A SECOND LANGUAGE AS USED AT TEACHERS COLLEGE, COLUMBIA UNIVERSITY

Virginia French Allen

TEACHING ENGLISH PRONUNCIATION

1. In order to speak English intelligibly, and in order to understand nativ speakers of English, students need to become acquainted (through practice) with:

- (a) The sound system of English (vowels, consonants, diphthongs, consonants, consonant clusters)
- (b) The intonation of English (i.e., the "melody"--rise and fall of voice--peculiar to spoken English)
- (c) The rhythm of English (relatively few high, stressed, long syllables preceded and followed by varying numbers of unstressed syllables spoken quickly without emphasis)

2. Most native speakers have mastered all the above features of spoken English before they are five years old. Consequently the American teacher is often unaware that these features exist, or takes them for granted (like breathing). Yet the foreign students' "accent" results from a lack of attention to these fundamentals.

3. Teachers need to provide "models" (example words and sentences) that illustrate the operation of the English system of sounds, intonation and rhythm. Students then need to imitate the models, individually as well as chorally.

4. When imitation fails to produce results, the teacher must be able to tell students what to do with the speech apparatus.

5. Phonetic symbols have no "magic" power in and of themselves. But most students need some sort of visual clue to the difference between sounds--some aid to remembering how the oo in good sounds. English letters do not adequately represent the sounds of English, because one letter often represents many different sounds. (Compare the sound of o in not, home, come, contrary, consent, cost, one, only.) Moreover, the same sound is often represented by several different letters. (Compare the spelling of the "uh" sound in "come," "sun," "son," "rough," "the," "blood.")

6. Whatever system of symbols the teacher chooses (International Phonetic Alphabet, numbers, diacritical marks), each symbol should give the students a visual clue to one (and always the same) sound.

7. In addition to providing models and guiding students in the use of the speech apparatus, teachers need to engage students in copious practice exercises that require students to say words, phrases, and sentences correctly, again and again. Object: to form habits of speech that correspond to the habits of those who speak the language natively.

8. As in other aspects of language-learning, the learning of pronunciation requires a great deal of repetition and drill. (Time spent in drill need not be as dull as the old-fashioned term might suggest.) This is because speaking--like typewriting and swimming--is very largely a matter of muscular habits. The tongue and lips must respond instantly, producing the sound or sequence of sounds which, in English, symbolize the idea which the mind wishes to express. In this respect, speaking is like driving an automobile. Only by performing the same set of mind-muscle coordinations can a motorist learn to stop as soon as he sees a red light. The good teacher knows how to combine this muscle-practice with interesting subject-matter, so that the students feel they are saying things practical and worthwhile.

CHECKLIST USED IN METHODS COURSES

Teaching students to read English
Teaching students to write English
Problems of pronunciation
Vocabulary selection and expansion
Teaching English structure
Drill and "pattern practice" techniques
Preparing students for citizenship
Setting up a sequence of sentence-types
Finding, making and using audio-visual aids
Time-saving classroom procedures

Special problems of advanced students
Teaching English literature and American literature
Contributions of noted workers and special programs (Basic English, Laubach, ASTP, Fries, West, Palmer, Trager, Smith, and others)
Training teachers for programs in English as a Second Language
Comparisons of English with other languages
Orientation to the life of English-speaking persons
Teaching English spelling
Teaching punctuation
Teaching intonation

Assigning and marking compositions
Preparing students for government examinations in English language and literature
Textbooks available for classroom use
Planning a fifty-minute lesson
Planning a year's course
Techniques for classifying students according to level of proficiency
Games, songs and poems for English classes

OUTLINE FOR STUDY GROUPS

1. In what ways are Navajo pupils handicapped in school?
    - a. Is the lack of familiarity or competency in the use of English the main problem to overcome in teaching Navajo children and youth?
    - b. What do reading and other academic achievement tests of a standardized nature shcw?
    - c. Are there problems in motivation of learning and how do these problems manifest themselves?
2. How are language and culture of these students interrelated?
    - a. Does language determine the child's perceptions of the world, how he reacts to it, and how he predicates his behavior; that is, is language a cultural "glass window" through which the Navajo pupil looks at the world?
    - b. What characteristics of Navajo language are different from English?
    - c. Does learning English, then, involve not only learning new words, and how they are put together in sentences, but also learning new ways of perceiving the world, of acquiring new patterns of human relations, new roles, new values, etc., that then determine behavior?
    - d. Are there, then, additional techniques in addition to those involved in teaching new words, new sentences, etc., that the teacher of English language to Navajo children must possess?
3. Why do these problems exist?
    - a. What is the effect of cultural difference in determining sets of values and ways of behaving?
    - b. What about the history of Anglo-Indian relationships in the Southwest
    - c. What significance have motivation for learning, levels of aspirations, and lack of acceptance of teacher's values?
4. How is the school organized and operated and what are the expectations of teachers with respect to pupil behavior as it is?
    - a. Kinds of practices in teaching lanugage.
    - b. What of the danger of creating anxiety on the part of youngsters when values are in conflict?
    - c. What of the stereotypes on teachers' parts in accepting Indian behavior?
    - d. What about materials of instruction (new kinds of materials) that could help modify teachers' expectations?
5. Recommendations
    - a. Desirable practices that we know should be encouraged.
    - b. Possible ideas for experimenting with new practices.

SUMMARY

The Fourth Annual Navajo Education Conference held on the University of New Mexico campus on January 23, 24, and 25 has been reported in some detail. Its success has been determined by the enthusiastic participation of many people.

Hildegard Thompson, Chief of the Branch of Education, Bureau of Indian Affairs, developed a frame of reference for conference thinking with her address on opening doors to Navajo young people through education. Dr. Virginia Allen, of Teachers College, Columbia University, "zeroed in" on teaching English by presenting an excellent overview of the whole problem of how English is taught as a second language. Robert Young's contrast of the sound systems of English and Navajo, which was presented informally to each of the six study groups, demonstrated convincingly the need for each teacher of Navajo children to know something of comparative linguistics.

The demonstrations by Mrs. Tonita Dailey and Mrs. Eva Samples at the Albuquerque Indian School and Dr. Frank Angel's presentation of promising practices pointed up real needs for both the continual practice in speaking English in meaningful situations throughout the school day and the establishment of formal lessons in how to speak the language correctly.

The dedication, enthusiasm, preparation, and cooperation of all participants contributed to the success of the conference.

By the end of the conference, four special problems had been emphasized for teachers of Navajo children. These were:

1. An understanding and appreciation of the cultural heritage of the child.
2. Some understanding and appreciation of the differences in the sound systems of the Navajo and English languages.
3. Specific knowledges of how to proceed with formal lessons in teaching English as a second language.
4. Acceptance of the facts that Navajos, on the average, are now severely educationally retarded, and that knowledge of remedial teaching techniques to overcome this handicap is imperative.

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